THE VEDANTA DINDIMAH

(DRUM-BEATS OF VEDĀNTA)

JANKINATH KAUL

THE

VEDANTA DINDIMAH

(DRUM-BEATS OF VEDĀNTA)

WITH

a supplement of

KAŚMIR ŚAIVA & VEDĀNTA PURUṢA

Edited

with translation and explanatory notes

By

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Pre-View

This easy manual of Advaita, which prodaims the truth of Vedenta in unmistakable terms with drum-beats, as it were could not go to press for over a decade till now. Picūniary and other problems stood in the way.

I am really indebted to the late Dr. T.M.P. Mahadevan, whose persuation had encouraged me to think of placing this important manual in the hands of the general reader. It was interest in *Śāṅkara Vedānta* and *Kāimīt Śaevism* (*Pratyabhījñā*) that had brought us close to each other, and he was pleased to write the foreword to this small work. But alas ! he did not see it published.

I am grateful to Messrs Utpal Publications for taking up the work of publishing this book and thank them for the interest they took in doing so.

I have a word of blessing for my son. Anupaurkaul, who carefilly revised the whole matter with interest.

JK.

E-1/77, Sector 14
University Enclave.
Chandigarh.
January 5, 1990.

FOREWORD

Among the path-finders to the Eternal, Śankara stands pre-eminent. He spent his entire life—short though it was—in urging his fellowmen to turn from the ephemeral to the abiding, from the fleeting panorama of the temporal life to the spiritual felicity of the life eternal.

We wrongly imagine that the Self is the subject of transmigration and that the world in which this happens is real. The truth is that the Self neither rises nor sets, that it is the one constant consciousness which is self-luminous.

The Self that is non-dual and eternal is the substrate of the pluralistic universe which is an appearance of ***māyā***. ***Māyā*** veils the real and projects the non-real. It is through the sublimation of ***māyā*** that the illusion is overcome and the truth realized.

Self-realization is ***mokśa***. in fact, the Self itself is ***mokśa***. This is not what is to be newly gained or accomplished afresh. It is the eternal nature that remains unrecognized on account of ignorance. The Self is eternal not in the sense of the perpetuity of a flowing river, nor in the sense in which the denizens of the heavenly world, the gods, are said to be immortal because of their long life. ***Mokśa*** is absolutely eternal. ***Mokśa*** is its very nature, and so it is ***nitya*** (constant) and ***anārabhya*** (which has not begun).

That which obstructs the realization of the true nature of the Self is nescience, and this can be removed only by knowledge. The opposition between knowledge and action, says Śankara, is unshakable like a mountain :

Jñāna* : *karmanor virodham parvatavad akampyam

It is only to the one that is non-attached to work and its fruits and takes to the path of knowledge that the self which is Brahman is revealed. The path itself consists of study, reflection and meditation, ***śravana***, ***manana*** and ***nididhyāsana***. The knowledge that is aimed at through this process is not mere intellectual understanding but intuitive and direct experience. The competence to tread the path of knowledge is gained by the performance of one's duties without attachment to results (***karma yoga***), constant and undivided devotion to one's chosen form of the Deity (***bhakti yoga***) and the discipline of mental concentration (***dhyāna yoga***). Possessed of this competence when one pursues the path of inquiry to its end, the knowledge of the non-dual Spirit dawns, even as the sun rises at the termination of the night. The analogy of the sun-rise is particularly apt because what really happens is not the rising of the sun but the removal of the obstruction that prevented the sight of the sun. Similarly the moment ignorance is dispelled through knowledge, the Self stands self-revealed. It is this that is called ***mokśa***. One need not wait for realizing it till death overtakes the physical body. Even while tenanting a body one is released at the onset of knowledge. Such a one is called a ***jīvan-mukta***. From his standpoint there is no body at all. He seems to live in a body only for the unreleased. After a time when the body dies we say 'He becomes liberated from the body (***videha-mukta***) !' But the truth is that there is no difference in ***mokśa***. When release is attained there is no further travail for the soul. It realizes its non-difference from the Absolute which is called ***advaita-anubhava*** (experience of non-duality). 'When all the desires that the heart harbours are gone', declares the Upanishad, 'then the mortal becomes immortal and attains Brahman even here.'

To Śankara goes the credit of consolidating ***Advaita*** and of making it clear beyond doubt that, according to this philosophy, there is no need for final despair, no ground for ultimate doubts. No one may be barred from the quest

eternal, for it is the common birthright of all. Distinctions may be meaningful in regard to other disciplines and practices such as ritual acts. But as regards Brahman and Brahman knowledge there could be no distinction based on time, place or circumstance. Just like the great ones such as the sage Vāmadeva of yore, says Śankara, we the moderns too, though weaklings have a right to and can know Brahman.

The *Vedānta Diṅḍimah* which has been translated here with a commentary by Sri Jankinath Kaul is an easy manual on Advaita and is ascribed by some to Śankara. It proclaims the truth of Vedanta in unmistakable terms with drum-beats as it were.

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Madras.
April 6, 1978

INTRODUCTION

Vedanta is the living religion and philosophy of India. It is not meant for particular class, caste or creed. It is humane in character and thus belongs to man. But it is so only when it is practical. Mere knowing of this philosophy and talking about it do not suffice, for that limits a person to rational thinking alone. In its practical aspect it is super-rational or intuitive. It must help one to realize the Supreme Reality called Brahman. Limited consciousness has to be transformed into Universal Consciousness. The desire to do so arises only in the person whose mind is pure., who has developed finer intellect and who can free himself from mundane desires, and also, who is free from the actions (*Karma*) in the present birth. This can be possible for the individual only through his attainment of actionlessness in his previous births. 'Karma literally means action, deed. All acts produce their effects which are recorded both in the organism and the environment. Their physical effects may be short-lived but their moral effects (*samskāras*) are worked into the character of the Self. Every single thought, word and deed enters into the living chain of causes which makes us what we are. Our life is not at the mercy of blind chance or capricious fate.'[1] So we can lift ourselves by making sincere efforts towards the development of finer intellect and negation of actions so that they do not further bind us to constant births and deaths.

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1. An Idealist View of Life by Dr. S. Radhakrishnan (p 218) George Allen and Unwin (India) Edition.

The philosophy of Advaita Vedanta comes down to us from the Upanishads which were explained by the secular and spiritual savant of humanity, ***Śrī Śaṅkarācārya*** and others in the line, to set right the defective world order. They seem to have tried to save the civilization from the downfall. It is upto man to respond to their efforts for his own good, in general. In particular, it is the individual effort in spiritual practice that brings about the realization of the True Self, may be in one or a number of births.

In this effort, it is necessary to understand the phenomenal world. 'This world exists as a fact of experience. And this experience has three streams of consciousness—the waking, the dream and the deep sleep—the gross, the subtle and the causal states. By an analysis of these three states can we arrive at a proper explanation of the world phenomena. Transcending these three states and encompassing is the fourth state—Brahman'[1]. This fourth state of universal being i.e. ***Turya***, must, therefore, be made to permeate the three other states.[2] in order to dissolve this phenomenal world into the reality i.e. identity of one's own self with Brahman, which is the Supreme goal. The Upanishad says——'When the five-fold senses of the cognition take repose in the ***Ātman*** and the intellect does not waver, such a state is called the Supreme goal.'[3]

'*Vedānta Dīndimah*' is a valuable treatise of the Vedanta Philosophy towards the realization of this goal. It not only brings home to the aspirant the highest truth of the philosophy in a peculiar way, but also proclaims it in a pithy and

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1. Introduction to *Panchikarnam* of *Śrī Saṅkarāchārya* by Swami Hiranmayananda. Published by Advaita Ashram, Calcutta.

   Also see *Pachadashi* of *Sri Vidyaranya* (1,3-7).
2. त्रिषु चतुर्थं तैलवदासेच्यम् *Siva Sutras* of *Vasugupta*. III-20 (Kashmir *Shaivism*).
3. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

   बुद्धिश्च न विचेष्टते तमाहुः परमां गतिम् ॥ *Kathopanisad* 2.3.10

simple expression. Its chief aim is to bring home to the sincere aspirant the identification of ***Jiva*** (the individual) with Brahman (the Universal Truth), by following a line of logical arguments, which ultimately leads to individual understanding and realization of Universal Oneness as is proclaimed by the ***śruti***——'Brahman is real and the world is unreal. ***Jiva*** is no other than Brahman.'[1]

Clear analysis and categorical expressions in the short verses composed in Sanskrit in the book, leave no doubt in the mind of the aspirant. These lead him on practically, as the sentences are thought-provoking and the method is suggestive, as it may be safely said against the Upanishadic method which arises as a question and lives as a dialogue. The very recitation of the verses arouses, in the aspiring disciple discrimination and dispassion which are like the two wings of the bird, to encourage him to aspire to the perennial heights of Truth. It is clearly stated that the previous processes are true only till the true knowledge dawns. This goads the aspirant to take to practice till he is guided to establish the firm conviction that 'I am not this body. I am the Self-luminant witness. I am the True Self'. After being well established in the knowledge through constant practice, there is the expression of Divine wonder in the successful aspirant. There is awareness of the Supreme Consciousness alone by the grace of ***Dakśinámurti Śiva***.

Very little is known about the authorship of this wonderful ***Prakarana grantha***. It is however, ascribed to Srimat Narasimha Saraswati.[2] The name of ***Ādi Śankarācārya*** also is associated with the authorship of this book. But there is a doubt about it, as the language and the style of this book are quite different from that of the great commentator ***Śankara***.

Whatsoever be the fact about its authorship, we are here concerned with the importance and the usefulness of

1. 'ब्रह्म सत्यं जगन्मिथ्या, जीवो ब्रह्मैव नापर:'—(2, 3, 10)
2. Advaita Grantha Kosha, Kanchipuram page 129 serial 586.

this small book which explains aloud the *Advaita Vedānta* philosophy by giving a series of comparisons first and later developing these to establish the real and true self, the realization of which bestows perennial joy and unalloyed bliss upon the aspirant whose understanding or intellect has got refined by constant *Tapas* (tolerance), *Upāsana* (dedication) and *Śaranāgati* (complete surrender) which correspond to—

1. *Śāstra kripā* (comprehension of the scriptures),
2. *Guru kripā* (Grace), and
3. *Ātma kripā* (self purification)

The English translation together with notes where needed, will, it is hoped, be of great help and understanding to those whose knowledge of Sanskrit is inadequate and who want to delve deeper into this philosophy.

Jankinath Kaul 'Kamal'

'SHANTI KUTIR'
77-Drabiyar,
Srinagar (Kashmir)
May, 1975

PREFACE TO THE SUPPLEMENT

In the wake of deterioration brought about by a split of Buddhism, 'Sankara re-established the true faith of the Upanisads, previously called the Vedanta. He gave a system to the Upanisads through the medium of his well-known commentary on the *Brahma-Sutras*. This gave shape to the philosophy of *Advaita Vedānta.* Later Monistic *Śaiva* faith got rejuvinated in Kashmir with the advent of *Śiva-Sutrast* hrough Vasugupta. Kashmir Śaivsm became popular with *Pratyabhijña* thought. The two systems—Advaita (Sānkara) Vedanta relating to the Vedas and Kashmir (Trika) Śaiva from the Tantras—developed side by side in Kashmir. The Tantras are complementary to the Vedas. Both declare that the real nature of the self is Brahman or Śiva ; Supreme Conscionsness or the state of freedom and perfection. A comparative study of *Advaita Vedānta* and *Advaita Śaiva* is given for a clear comprehension of the general reader.

God, in the monistic character, cannot be apprehended by the senses. He is beyond the ken of argument. He is attained only through whole-hearted devotion. To develop devotion, first there must be belief in God, then this is developed into faith and, at last, faith is deepened into devotion. Bhakti or devotion is, therefore, the burning faith in God. This is termed *Jñana-Bhakti*.

Advaita Vadānta proclaims that Brahman alone is the support of all conceptions, as every personification in name and form is imposed on that. *Advaita Śaiva* advocates that the Supreme is no other than all these forms. Therefore,

adoration to and meditation on the personified forms of *Viṣnu, Śiva, Bhavānī, Aum* etc., lead to formless Brahman or formless Śiva called also *Para Śiva* or *Parā Śakti*, the one Reality without adjectives and adjuncts.

For the convenience of those who take to adoration of the Divine Deity, a hymn in Sanskrit, *Vande Caranāravindam*—Adoration to the Lotus Feet of *Nārāyana*, is added to the supplement. This hymn of devotion to Narayana must form a part of daily oblation or worship to the Highest self, herein called *Mahāpurusa Vedānta* or *Puruṣa*. The devotee who composed this hymn is not known. These eight verses of lulling tune are translated into English with a few notes and references which may be useful for a common person of faith and devotion.

Jankinath Kaul

॥ वेदान्तडिण्डिमः ॥

VEDĀNTA DINDIMAH

1. BENEDICTION

वेदान्तडिण्डिमास्तत्त्व—
मेकमुद्धोषयन्ति यत् ।
आस्तां पुरस्तात्तत्तेजो
दक्षिणामूर्तिसंज्ञितम् ॥ 1 ॥

1. The one reality that is proclaimed in the Vedanta scriptures, is the Supreme Self manifest in *Dakšināmurti.* May He bless the teacher and the taught. May that Reality be directly revealed to both.

In this benedictional verse the author points to the Supreme Reality which He terms *Dakšināmurti.* To explain this further, *Dakšināmurti* is the name given to Lord *Śiva* who, in reality, being eternal pure consciousness and free from all bondage, is of the nature of Supreme consciousness. He is the Supreme Reality. With the adjunct of *Māyā*—illusory appearance or self-play—he is the creator, sustainer and absorber of the world and simultaneously assumes the forms of *Umāpati*, *Nilakantha,* etc. to bless devotees, the pure in heart and intellect, to afford them His worship, repetition of His Divine names and the like means to attain unalloyed bliss. As the *Kaivalyopanisad* puts it :

तमादिमध्यान्तविहीनमेकं विभुं-चिदानन्दमरूपमद्भुतम् ।
उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं प्रशान्तम् ।
ध्यात्वा मुनिर्गच्छति भूतयोनिम्
समस्तसाक्षि तमसः परस्तात् ॥ (1/7)

"Meditating on Brahman who (in formless-*Nirguna*-aspect) is without beginning, middle and end, the only one, all-pervading, consciousness and bliss, the formless and the wonderful, and who (in the form of the highest Lord) is allied to Umā[1], powerful, three-eyed[2], dark-necked[3] and tranquil, the holy aspirant reaches Him who is the source of all, the witness of all and is beyond darkness[4]."

Here in the form of *Dakṡinămurti*, Lord *Śiva* is portrayed as the handsome youthful world-teacher seated beneath the sacred fig tree, facing south and expounding the truth of non-duality to elderly disciples through his eloquent silence. By the union of his thumb and fore-finger he indicates the identity of the individual soul and the supreme Self. So the significance of this form is the supreme identity of God, Preceptor and Self. The same Self appears as God and as the soul, as the teacher and as the taught.

---

1. *Umā* is associated with *Śiva* as half man and half woman, and so the deity is called *Ardhanārishvara*. Or, *Umā* stands for the *Brahmavidyā* or the knowledge of Brahman, which protects *Śiva* from passion, anger, etc.
2. Three-eyed (*Trilochana*) means he who, as the *Turiya*, is the eye of the three lower states *Vishva*, *Taijasa* and *Prajna* or *Virāt*, *Hiranyagarbha* and *Ishvara* for all these shine after Brahman who alone is Self-Effulgent.
3. Dark-necked (*Nilakantha*)—Brahman being of the essence of knowledge where darkness or nescience lies, subjugated in what may be called only a part of It.
4. Brahman—the Supreme-consciousness, transcends ignorance (*avidyā*).

In the concluding benediction the author uses the word '*Śrīmad Dakṣmīnāmurti*' which may be analysed and experienced as follows :

Srīmad is the Supreme Reality with the power of play or illusory appearance. *Dakṣin* means quite capable of assuming creation, sustenance and absorption of the world. *Amūrti* means without any form, being of the nature of oneness, all-pervasiveness and all bliss. Therefore, the Supreme-Consciousness here is termed as '*Śrīmad Dakṣināmurti*', realizable through concentration and meditation by the devoted seekers who are guided by a competent preceptor, learned and experienced.[5] May that Supreme Reality named *Dakṣināmūrti* shower the light of true knowledge upon both the preceptor and the disciple.

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5. तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

Note : This verse also gives the four-fold aim of the book :

(i) विषय : the subject matter :
एकं तत्त्वं the One Reality.

(ii) प्रयोजन : the purpose :

वेदान्तडिण्डिमाः यत् उद्घोषयन्ति—

Vedanta Philosophy proclaims in drum-beating voice (so that everybody may know its certainty).

(iii) सम्बन्ध : Grace Divine

दक्षिणामूर्तिसंज्ञितं तत्तेजः—

The Supreme Self manifest in *Dakṣināmūrti*.

(iv) अधिकारी Blessing to the Preceptor and the Pupil.

पुरस्तात् आस्ताम्—

The dual number shows that—"May that Reality be revealed to both."

2. DISCRIMINATION

आत्मानात्मपदार्थौ द्वौ
भोक्तृ-भोग्यत्वलक्षणौ ।
ब्रह्मैवात्मा न देहादि-
रिति वेदान्त-डिण्डिमः ॥ 2 ॥

2. The enjoyer and the enjoyed, the self and the non-self are the two entities. The Self and not this body, etc. is the all-pervading Brahman as proclaimed by Vedanta.

Discrimination is the first requisite. When this dawns in the spiritual aspirant, he, in his mind with the help of pure (*sātvic*) intellect, differentiates right from the wrong, real from the unreal and worthy from the unworthy. During this mental process he sticks to what he finds right and avoids wrong. Here he finds himself in need of help. Then the aspirant becomes a disciple and meets his Preceptor.

The mental process for cultivating this discrimination is expressed here in the stanzas from 2 to 10.

ज्ञानाज्ञाने पदार्थौ द्वा-
वात्मनो बन्धमुक्तिदौ ।
ज्ञानान्मुक्तिर्निबन्धोऽन्य-
दिति वेदान्तडिण्डिमः ॥ 3 ॥

3. Knowledge and ignorance are the two entities and are respectively the causes of freedom and bondage. Knowledge gives freedom and the other bondage, as is proclaimed by Vedanta.

ज्ञातृज्ञेयौ पदार्थौ द्वौ
भास्यभासकलक्षणौ ।
ज्ञातृ ब्रह्म जगद्ज्ञेय-
मिति वेदान्तडिण्डिमः ॥ 4 ।

4. The knower and the known are the two entities which are subjective and objective respectively. The knower is the Brahman, and the known is the world as proclaimed by Vedanta.

सुखदु:खे पदार्थौ द्वौ
प्रियविप्रियकारकौ ।
सुखं ब्रह्म जगद्दु:ख-
मिति वेदान्तडिण्डिम: ॥ 5 ॥

5. Pleasure and pain are desirable and undesirable entities respectively. The former is the type of Brahman and the latter that of the world. Thus proclaims Vedanta.

समष्टिव्यष्टिरूपौ द्वौ
पदार्थौ सर्वसम्मतौ ।
समष्टिरीश्वरो व्यष्टि-
र्जीवो वेदान्तडिण्डिम: ॥ 6 ॥

6. Totality and individuality are the two entities. ***Īśvara*** is totality and ***Jīva*** is individuality. Thus proclaims Vedanta.

ज्ञानं कर्म पदार्थौ द्वौ
वस्तु-कर्त्रात्मतन्त्रकौ ।
ज्ञानान्मोक्षो न कर्मभ्य
इति वेदान्तडिण्डिम: ॥ 7 ॥

7. Knowledge and action are the two entities. Knowledge is independent and follows its own source without any attachment to the desire of the doer. Action follows the doer and depends on his effort alone. Therefore, knowledge gives liberation and action alone does not. Thus proclaims Vedanta.

श्रोतव्याश्राव्यरूपौ द्वौ
पदार्थौ सुखदु:खदौ ।
श्रोतव्यं ब्रह्म नैवान्य-
दिति वेदान्तडिण्डिम: ॥ 8 ॥

8. Worth hearing and unworthy of hearing are the two entities. Worth hearing is Brahman alone and nothing else. This proclaims Vedanta.

The Upaniṣads declare :

'आत्मा वा अरे दृष्टव्यः श्रोतव्यो मण्तव्यः'

"This *Ātman* (the Supreme Self) is worth approaching and must be listened to (i.e. studied), reflected upon and finally brought into assimilation perfectly well."

(*Brahd. Up.* 2-iv-5)

'तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥'

"To know That (*Ātman*), the disciple should, with fagets in hand i.e. perfectly and humbly, approach the preceptor who has penetrated the knowledge of the Self by word and by deed." (*Mundak Up.* 1-ii-12)

चिन्त्याचिन्त्ये पदार्थौ द्वौ
विश्रान्तिश्रान्तिदायकौ ।
चिन्त्यं ब्रह्म परं नान्य-
दिति वेदान्तडिण्डिमः ॥ 9 ॥

9. Peace is worth considering. Disturbance is not to be given any thought. Out of the two, thinking about peace alone leads to Brahman. Thus proclaims Vedanta.

ध्येयाध्येये पदार्थौ द्वौ
धीसमाध्यसमाधिदौ ।
ध्यातव्यं ब्रह्म नैवान्य-
दिति वेदान्तडिण्डिमः ॥ 10 ॥

10. What is worth concentration and what is not, make the intellect either controlled or disturbed. Brahman alone is worth concentration and nothing else is, as Vedanta proclaims.

3. FREEDOM OF THE FREE

योगिनो भोगिनो वापि
त्यागिनो रागिणोऽपि च ।
ज्ञानान्मोक्षो न सन्देह
इति वेदान्तडिण्डिमः ॥ 11 ॥

11. After being established in the knowledge of the Supreme Self, the *Jñānī* may, as determined by the fruits of his previous actions, follow the course of Yoga or that of enjoyment, he may be given to renunciation or may seem attached to the world, he will surely attain freedom (***Mokśa***), the fruit of *Jñāna*. There is no doubt about it. Thus proclaims Vedanta.

As is remarked by the wise :

कृष्णो भोगी शुकस्त्यागी नृपौ जनकराघवौ ।
वसिष्ठः कर्मकर्ता च ज्ञानिनस्ते सदा समा ॥

'Lord Krishna was the enjoyer, *Śukadeva*-the great boy-saint renounced, *Janaka* and *Ramachandra* loved their kingdoms and sage *Vasiśtha* followed the path of action (***Karmayoga***), but all of them were at par with the knowledge of the Supreme Self.'

Śrī Śankara says in the *Vivekacūdāmani* 'Crest Jewel Of Discrimination' :

क्वचिन्मूढो विद्वान्क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ 543 ॥

'The one established in the Supreme Consciousness is either seen as an ignorant person or as a learned scholar or enjoying monarchial pomp and show or as a deluded person, or like the one quite tranquil or one motionless like a python in a dense forest. At one place he appears to be adored, at

another disregarded by the people and sometimes he passes unobserved. Thus the *Jivanmukta* (liberated while living) always in Divine rapture moves on this earth unknown by the common people.'

In '*Svārāja Siddhi*' this is concluded as :

'दुर्लक्ष्ये पथि योगिनां बहुविधा गूढा विचित्रा गतिः'

'Deeply wonderful and varied are the ways of Yogis on this path of transcendental consciousness', which they maintain in any and every situation of life on this plane.

4. RENUNCIATION

न वर्णाश्रम संकेतै-
नं कर्मोपासनादिभिः ।
ब्रह्मज्ञानं विना मोक्ष
इति वेदान्तडिण्डिमः ॥ 12 ॥

12. Apart from the knowledge of the Self, liberation cannot be attained by merely following the duties of a particular caste or by possessing the signs of a particular stage of life or by following the path of action or even by a particular kind of worship. Thus proclaims Vedanta.

The Upaniṣad says—

'न कर्मणा न प्रजया धनेन...'

'Neither by action nor by progeny and not even by wealth, etc.' (*Kaivalyopaniśad* 1-2)

'ज्ञानादेव तु कैवल्यम्"

'Only by the knowledge of the Self can oneness with the Supreme Reality be attained.'

असत्यः सर्वसंसारो
रसाभासादिदूषितः ।
उपेक्ष्यो, ब्रह्मविज्ञेय-
मिति वेदान्तडिण्डिमः ॥ 13 ॥

13. The world and its phenomena are transitory and are polluted with imaginary taste. These are to be renounced. *Brahman* alone remains to be recognized as Vedanta proclaims.

वृथाक्रिया वृथालापान्
वृथावादान् मनोरथान् ।
त्यक्त्वैकं ब्रह्म विज्ञेय-
मिति वेदान्तडिण्डिमः ॥ 14 ॥

Leaving unnecessary action, useless conversation, hollow discussion and tossing of mind, redouble your efforts for recognizing your own self. That alone is worth knowing as Vedanta proclaims.

To redouble the efforts for recognizing the true Universal Self is to grasp intensely that this world is not separate from the Supreme Self, i.e. *Brahman*. All other actions, in this birth, are nothing more than the taped record-on-play of the previous births, immediate or remote.

The useful conversation is talking only of that Supreme Reality—'तत्कथनं तच्चिन्तनम्'

The purposeful discussion is knowing that Supreme Self by giving the Universe expansion in the delight of super-conscious state, in accordance with the well-versed and realized souls and also endorsed by the spiritual texts. the *Upanisads*—"अन्योऽन्यं तत्प्रबोधनम्' (*Panchadaśi* 7-106)

The mind is untossed when the true nature of the self is admitted by affirming that the whole universe is existing in the Supreme Self.

'तत्त्वमसि' Thou *a*rt verily That.

स्थितो ब्रह्मात्मना जीवो
ब्रह्म जीवात्मना स्थितम् ।
इति संवश्यतां मुक्ति-
रिति वेदान्तडिण्डिमः ॥ 15 ॥

15. Freedom comes to those who have direct experience that this self is *Brahman* and *Brahman* pervades this Self. Thus proclaims Vedanta.

We find in *Kaivalyopanisad*—

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
संपश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ (1/10)

'One who observes the Self in all the creatures and all the creatures in the all-pervasive self, attains the Supreme Self. There is no other means than this for getting established in the all-blissful Supreme Self.

He must have got established, beyond doubt, in the direct perception—'सर्वंह्येतद्ब्रह्म', 'सर्वमिदमहं च ब्रह्मैव, 'इदं सर्वं यदयमात्मा, ब्रह्मैवेदं सर्वं',—All the subtlity, this gross world around myself, is verily the Supreme Self.' (*Māndukyopanisad* 2; *Brihd* Up 4,5,7; *Nrsimha-Ut. T. Up.* 7)

जीवो ब्रह्मात्मना ज्ञेयो
ज्ञेयं जीवात्मना परम् ।
मुक्तिस्तदैक्यविज्ञान-
मिति वेदान्तडिण्डिम : ॥ 16 ॥

16. Know *Jiva* (Self) as *Brahman*—with the help of the great sentence 'I am *Brahman*', and know *Brahman* pervading in the *Jivas* with the help of the great sentence 'Thou art That'. The knowledge of oneness of *Jiva* and *Brahman* confers freedom (*Moksa*). Thus proclaims Vedanta.

सर्वात्मना परं ब्रह्म
श्रोतुरात्मतया स्थितम् ।
नायासस्तत्त्वविज्ञप्ता-
विति वेदान्तडिण्डिमः ॥ 17 ॥

17. Being the true Self of living beings the Self of the deserving student is verily *Brahman*. Therefore, there is no effort for knowing the Reality i.e. 'I am the Universal Self'. Thus proclaims Vedanta.

The deserving student is one who has got fine intellect to understand and accept the real Truth which is the subtlest of the subtle. For such a soul there is no special effort required to know the Self Supreme—existent in all, knowledge sublime and happiness divine. Efforts are required only for knowing (being distracted in) the not-self like the pot, the cloth, etc. apart from the Self.

An erudite propounder of the *Pratyabhijñā* system in Kashmir *Saiva* philosophy, *Utapaladeva* in his *Śivastotravali* rightly observes :

त्वमेवात्मेश सर्वस्य सर्वश्चात्मनि रागवान् ।
इति स्वभावसिद्धां त्वद्भक्तिं, जानञ्जयेज्जनः ॥(1, 7)

'O Lord you are the Self of all, everyone has great love for his own self. Thus, devotion to you (the Supreme Self prevading in all) stands automatically proved. But only those (pure in intellect) who know this, are worthy of Praise.'

ऐहिकं चामुष्मिकं च
तापान्तं कर्मसञ्चयम् ।
त्यक्त्वा ब्रह्मैव विज्ञेय-
मिति वेदान्तडिण्डिमः ॥ 18 ॥

18. The result of all actions done for enjoyment in this world or the other is pain. So renouncing the efforts (actions) for enjoyments, know Thyself (*Para Brahman*). Thus proclaims Vedanta.

Renouncing is diverting all efforts towards knowing and realizing the Supreme Self—the source and force of all what is seen and experienced in the universe, just as all the efforts of a good student are directed towards his studies, forgetting all other enjoyments available to him. The fruit of renunciation is True knowledge.

True renunciation is clearly expressed in the touching sentence of ***Maitreyee***, the celebrated and devoted wife of the great sage *Yajñavalkya* in the ***Bṛhadaranyaka Upaniṣad***—(2-4-3) :

'येनाऽहं नामृता स्यां किमहं तेन कुर्याम् !'

'Of what avail is the accumulation of wealth and property to me, which cannot make me immortal'.

We have another example from the great epic *Rāmāyana*—

'Crossing over the ocean to Lanka, ***Hanumān*** gave the welfare of ***Śrī Rāma*** to his consort ***Sītā***, who being pleased, gave to him her necklace as a gift.

Hanuman, going aside, took to breaking the beads one by one.

"What is this ! You are breaking the beads !", said Mother ***Sītā*** with surprise.

"I am looking for '***Rāma-nāma***' in the beads. Else, of what avail is the necklace to me !", humbly retorted ***Hanumān***.

Every nerve of ***Hanuman*** was throbbing with love for '***Rama-nāma***'. He wanted nothing more than this. His was the true renunciation'.

अद्वैतद्वैतवादौ द्वौ
सूक्ष्मस्थूलदशां गतौ ।
अद्वैतवादान्मोक्षः स्याद्
इति वेदान्तडिण्डिमः ॥ 19 ॥

19. The doctrine of duality appears to be good on the basis of gross understanding while the doctrine of non-duality, on subtle (and pure) understanding, is established to be the real Truth. Thus the knowledge of oneness of the individual self and the Supreme Self leads to liberation. Thus proclaims Vedanta.

कर्मिणो विनिवर्तन्ते
निवर्तन्त उपासकाः ।
ज्ञानिनो न निवर्तन्त
इति वेदान्तडिण्डिमः ॥ 20 ॥

20. Those who tread the path of action have to return to the cycle of birth and death after having enjoyed the fruit of their good actions in heaven. Even those who worship their chosen deities return to this cycle in their course of time. But those who have assimilated the knowledge of the Supreme Self do not, after leaving the body, have to go to other planes whence they would assume bodies again. This is what Vedanta proclaims.

This is endorsed by the ***Upanisads*** :

'न स पुनरावर्तते'

'He has not to come again to the cycle of birth and death.' *Chh.* Up 8-15-1. *Kalagni. Up.* Again—

'न तस्य प्राणा उत्क्रामन्ते'

'The vital airs of the ***Jñani*** do not transmigrate'. (*Bṛahd. Up.* 4-4-6).

परोक्षासत्फलं कर्म
ज्ञानं प्रत्यक्षसत्फलम् ।
ज्ञानमेवाभ्यसेत्तस्मा-
दिति वेदान्तडिण्डिमः ॥ 21 ॥

21. Fruit of action (sacrifice, charity, etc.) is indirect and transitory. Knowledge alone is direct and eternal because it is the means of perceiving the true self in liberation. There-

fore, one must be devoted to the path of knowledge for the direct perception of the Supreme Self. Thus proclaims Vedanta.

वृथा श्रमोऽयं विदुषां
वृथाऽयं कर्मिणां श्रमः ।
यदि न ब्रह्मविज्ञान-
मिति वेदान्तडिण्डिमः ॥ 22 ॥

22. Vain goes the effort of the learned, vain is the exertion of the brave in the path of action, if the knowledge of ***Brahman*** does not dawn (if self-realization is not the lot). This is Vedanta.

अलं यागैरलं योगै-
रलं भोगैरलं धनैः ।
परस्मिन् ब्रह्मणि ज्ञात
इति वेदान्तडिण्डिमः ॥ 23 ॥

23. On realization of the highest Self there is no need of performing sacrifice (*Yajña*), striving for communion (*yoga*) and running after enjoyments (wealth). Thus proclaims Vedanta.

Ātmā, the Highest Self, has been defined in nut-shell by ***Vasugupta*** of Kashmir, in his ***Siva-Sutras***, thus—

'चैतन्यमात्मा' (1.1)

'Awareness of Universal Consciousness is one's own nature.'

अलं वेदैरलं शास्त्रै-
रलं स्मृतिपुराणकैः ।
परमात्मनि विज्ञात
इति वेदान्तडिण्डिमः ॥ 24 ॥

24. On realizing the Highest Self, study of the ***Vedas***, the ***Shastras*** (scriptures), the ***Puranas*** is of no avail. Thus proclaims Vedanta.

नर्चा न यजुषार्थोऽस्ति
न साम्नार्थोऽस्ति कश्चन।
जाते ब्रह्मात्मविज्ञान
इति वेदान्तडिण्डिमः ॥ 25 ॥

25. After the self-realization dawns, the ***Rig-veda***, the *Yajur-veda* and *the* ***Sama-veda*** are of no avail. This proclaims Vedanta.

The three *Vedas* here represent *Karma* (action), *Upāsanā* (worship) and *Jnāna* (Knowledge) respectively and correspond with ***sriṣti*** (evolution), ***sthiti*** (preservation) and ***samhār*** (involution) or ***Jāgrat*** (working state), ***svapna*** (dreaming state) and ***sushupti*** (deep sleep state) of A,U and M of the ***Pranava*** symbol, or the three vital airs namely ***prāna, apāna*** and ***udhāna***, according to different processes of practice adopted by *Yogis*.

In *Uttaragitā* it is said—

'उत्तीर्णे तु सरित्पारे नावया किं प्रयोजनम्' (1—19)

'Of what avail is the boat after having crossed the river !'

कर्माणि चित्तशुद्ध्यर्थ-
मैकाग्र्यार्थमुपासनम् ।
मोक्षार्थं ब्रह्मविज्ञान-
मिति वेदान्तडिण्डिमः ॥ 26 ॥

26. Ritualistic actions purify the internal organs (mind). Worship develops concentration. The knowledge of ***Brahman*** (alone) is for freedom (from the cycle of birth and death). Thus proclaims Vedanta.

संचितागामिकर्माणि
दह्यन्ते ज्ञानवह्निना ।
प्रारब्धानुभवान्मोक्ष
इति वेदान्तडिण्डिमः ॥ 27 ॥

27. Actions stored up and actions for operation are all burnt up with the fire of knowledge. But the actions already begun with are to be completed to exhaustion, even in the life of the liberated-while-living (*Jivanmukta*) and then he attains complete Freedom on leaving the body—*Videhamukti*. Thus proclaims Vedanta.

See also the annotation to stanzas 30 and 31 of this book in reference to above.

न पुण्यकर्मणा वृद्धि-
न हानिः पापकर्मणा ।
नित्यासंगात्मनिष्ठाना-
मिति वेदान्तडिण्डिमः ॥ 28 ॥

28. Virtue earns no profit and vice gives no loss to them who are established in the unperishable and untained Self. They have no taint of actions just like a water-drop on a lotus leaf. Thus proclaims Vedanta.

दृग्दृश्यौ द्वौ पदार्थौ स्तः
परस्परविलक्षणौ ।
दृग्ब्रह्म दृश्यं माया स्या-
दिति वेदान्तडिण्डिमः ॥ 29 ॥

29. Subject and object are the two entities—different in nature from each other. The seer (subject) is the self-effulgent *Brahman* and the seen (object) is its changing phase and dull. This proclaims Vedanta.

अविद्योपाधिको जीवो
मायोपाधिक ईश्वरः ।
मायाविद्यागुणातीत
इति वेदान्तडिण्डिमः ॥ 30 ॥

30. *Jiva* has the adjunct of ignorance. *Iśvara* possesses *Māyā*—the idea of mine and thine. *Jiva* born of *Malina Sattva* (impure transparency) has knowledge and

power limited to five senses but *Iśvara* born of *Śuddha Sattva* (purified transparency) has unlimited power and is all-knowing. The True Self—*Para-Brahman*—is beyond these two qualities. That is the proclamation of Vedanta.

बुद्धिपूर्वाऽबुद्धिपूर्व-
कृतानां पापकर्मणाम् ।
प्रायश्चित्तमहोज्ञान—
मिति वेदान्तडिण्डिमः ।। 31 ।।

31. All acts of vice done knowingly or unknowingly are burnt away, at once, when knowledge of the Real Self is attained. This proclaims Vedanta.

Śrimad Bhagvadgitā says—

'ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते'···(4—37)

'The fire of knowledge turns all the actions into ashes.'

All the previous actions stored (संचित) and those for operation (आगामि) of the person established in the Supreme Self are burnt to ashes by the fire of knowledge.

These include 'actions under operation' (प्रारब्ध) also. Since the system of 'Number' in Sanskrit Grammer is Singular, Dual and Plural, 'All Actions' (सर्वकर्माणि), here means 'all the three kinds of actions'. *Prārabdha* (प्रारब्ध); therefore, has no effect on him who is perfectly established in the knowledge of the Supreme Self. *Ādi Śankarāchārya* explains this in the *Aparoksānubhuti*, thus—

'तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।
देहादीनामसत्यत्वाद्यथा स्वप्नो विबोधतः ।।' (91)

'Just as dream vanishes on awaking so *Prārabdha* does not remain for the person aware in Supreme Consciousness, because his attachment with the body—the bundle of actions under operation (प्रारब्ध पिण्ड) is no more'.

He has not only developed perfect dispassion towards his body-consciousness, but is also above it. He is like a lotus

leaf in water, untained by the actions, which he only appears to be doing. Such a person is called *Jivanmukta*—while living in body.

Even the accumulated actions (प्रारब्ध) have no efficacy for him as he stands above the body-consciousness (i.e. imposed sense of duality). This is suggested by the word 'कर्माणि'- 'Actions' in the plural number. Had it meant to apply to the first two kinds of actions only the verb word would have been in dual form in Sanskrit.

This is also endorsed by the *Śrutis*—

'भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥'

(*Mundakop.* 2.2.8)

'Knots of the heart (i.e. complicated impressions) get loosened, all kinds of doubts are rent void and all kinds of actions are rendered null and void on being established in the Supreme Self'.

Such is the power of the practical knowledge of the Supreme Self called *Brahman.*

Also refer to *śloka* 90 of this book.

5. REALITY IS ONE

साकारं च निराकारं
निर्गुणं च गुणात्मकम्।
तत्त्वं तत्परमं ब्रह्म
इति वेदान्तडिण्डिमः॥ 32॥

32. With form and without form, individual or universal, Reality is One *Para-Brahman* alone. Thus proclaims Vedanta.

द्विजत्वं विध्यनुष्ठानाद्
विप्रत्वं वेदपाठतः ।
ब्राह्मण्यं ब्रह्मविज्ञाना-
दिति वेदान्तडिण्डिमः ॥ 33 ॥

33. He who adopts the sacred thread is called *Dvija.* He who recites the ***Vedas*** (sacred books) is called ***Vipra.*** But he who knows the True Self (*Brahman*) is verily so. Thus proclaims Vedanta.

सर्वात्मना स्थितं ब्रह्म
सर्वं ब्रह्मात्मना स्थितम् ।
न कार्यं करणाद्भिन्न-
मिति वेदान्तडिण्डिमः ॥ 34 ॥

34. *Brahman* pervades everything and everything has its being in *Brahman*, as the effect is never separate from cause. Thus proclaims Vedanta.

Just as the pot is not separate from the earth of which it is made, so the ether, etc. are never separate from the self from which they evolve. For the *Upanisad* says—

'तस्माद्वा एतस्मादात्मनः आकाशः संभूतः' (***Taittar.*** Up. 2/1)

'From that Self verily the ether springs'.

'ओमेतत्तस्योपव्याख्यानम्' *Chh.Up.* 1/4/1

'***Aum*** is but the commentary of That (*Brahman*)'.

सत्तास्फुरणसौख्यानि
भासन्ते सर्व वस्तुषु ।
तस्माद् ब्रह्ममयं सर्व-
मिति वेदान्तडिण्डिमः ॥ 35 ॥

35. In everything in this world, there is life-force and shadow of pleasure. The causal basis of this existence, appearance and pleasure becomes the effective attitude of this

world. Hence it is all *Brahman*. This is announced by Vedanta.

The causal qualities continue to bring about the effective qualities just as the cause of the red colour in a piece of cloth is the colour of its thread. It is thus proved that the whole world is just the superimposition on the Supreme Self. 'God is man in disguise', says Swami Sivananda Saraswati.

अवस्थात्रितयं यस्य
क्रीडाभूमितया स्थितम् ।
तदेव ब्रह्म जानीया-
दिति वेदान्तडिण्डिमः ॥ 36 ॥

36. Verily know that *Brahman* who, by mere play, enjoys the three states of wakefulness, dreaming and deep-sleep by assuming gross, subtle and causal bodies respectively. *Brahman*, in the individual form[1] is *Viśva*, *Taijas* and *Prajña* and in the presiding from[2] it is *Virāt*, *Hiranyagarbha* and *Īśvara*. This is Vedanta.

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1. Individual Form –
   (i) *Viśva*—Self identified with physical body in waking state.
   (ii) *Taijas*—Self identified with mind or subtle body in dream state.
   (iii) *Prājña*—Self identified with causal body in deep sleep state.

2. Presiding Form—
   (i) *Virāt*—Self identified with Macrocosm.
   (ii) *Hiranyagarbha*—Cosmic Self creating the subtle universe.
   (iii) *Īśvara*—Cosmic causal self.
   cf. Hindu Philosophy by Theos Bernard.

यन्नादौ यच्च नास्त्यन्ते
तन्मध्ये भातमप्यसत् ।
अतो मिथ्या जगत् सर्व
मिति वेदान्तडिण्डिमः ॥ 37 ॥

37. What has no existence in the beginning and does not last long, has no real (eternal) existence even if it appears (assuming form) in the middle. Hence this whole world of objectivity is transitory. This is proclaimed by Vedanta.

As is said in the *Bhagvadgitā*—

'अव्यक्तादीनि भूतानि व्यक्तमध्यानि···।
अव्यक्तनिधनाण्येव···॥ (2/28)

'The source of things is never known.
Their end also is never known.
Their middle state alone is known......'
Hence this 'middle state' which constitutes this world of objectivity is evanescent.

यदस्त्यादौ यदस्त्यन्ते
यन्मध्ये भाति तत्स्वयम् ।
ब्रह्मैवैकमिदं सत्य-
मिति वेदान्तडिण्डिमः ॥ 38 ॥

38. What is, and lasts till eternity and also is experienced in the middle, is *Brahman* Himself. That is one—not separate from itself, one without the second, uniform in all and Truth—the same (awareness) in all the three states. Thus speaks Vedanta.

The same tune resounds in the *Panchadaśi* of *Vidyāranya*—

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयं प्रभा ॥ (I—7)

'Consciousness is one. It is the same through the months, years, ages and world cycles, past and future. It neither rises nor sets (unlike the sun). It is abiding and self-revealing'.

The perceiver, thus, is the same in all the three states.

पुरुषार्थत्रयाविष्टाः
पुरुषाः पशवो ध्रुवम् ।
मोक्षार्थी पुरुषः श्रेष्ठ
इति वेदान्तडिण्डिमः ॥ 39 ॥

39. In the fourfold aim of life, men who are given to the first three only viz. (i) duty (ii) wealth and (iii) desire are in fact animals and the one who longs and attempts for (iv) liberation, is of the highest order as is proclaimed by Vedanta.

घटकुड्यादिकं सर्वं
मृत्तिकामात्रमेव च ।
तथा ब्रह्म जगत्सर्व-
मिति वेदान्तडिण्डिमः ॥ 40 ॥

40. Just as the pot, the wall and the like are simply clay nothing beyond that, similarly the whole world is the apparently changed form of *Brahman*. This is Vedanta.

6. KILL THE ENEMIES

षण्निहत्य त्रयं हित्वा
द्वयं भित्वाऽखिलातिगम् ।
एकं बुद्ध्वाऽश्नुते मोक्ष—
मिति वेदान्तडिण्डिमः ॥ 41 ॥

41. By killing the six enemies (desire, anger, greed, illusion, ego and pride), renouncing three kinds of ambitions (i.e. beget progeny, greed for wealth and pleasure for heaven), annihilating through discrimination the difference between the soul and the Self (Individual Soul and Universal Self) and realizing the One undivided great reality where all this world of objectivity merges uniformly, does the suffering soul attain liberation. Thus speaks Vedanta.

भित्वाषट् पञ्चभित्वाऽथ
भित्वाऽथ चतुरस्त्रिकम् ।
द्वयं हित्वाऽऽश्रयेदेक-
मिति वेदान्तडिण्डिमः ॥ 42 ॥

42. Destroying the six kinds of pains (birth and death —belonging to gross body; hunger and thirst—belonging to vital airs; disappointment and illusion—belonging to internal organs), piercing through the five sheaths (procurementive, vital, mind-form, cognitive and pleasure source), evolving through the attachment to caste (learned, warrior, business class and serving class) and the stages of life (celibate, householder, forest-monger and renouncer), knowing the knower of the three bodies (gross, subtle and causal) and going beyond concentration and distraction establish, yourself in the one Universal Self. Thus orders Vedanta.

देहो नाहमहं देही
देहसाक्षीति निश्चयात् ।
जन्ममृत्युप्रहीणोऽसा-
विति वेदान्तडिण्डिमः ॥ 43 ॥

43. By establishing firm conviction that 'I am not this body. I am the Self-luminant witness. I am the True Self', one conquers the wheel of birth and death. This is Vedanta.

प्राणो नाहमहं देवः
प्राणसाक्षीति निश्चयात् ।
क्षुत्पिपासोपशान्तिः स्याद्
इति वेदान्तडिण्डिमः ॥ 44 ॥

44. By establishing firm conviction that 'I am not the vital air but I am the Self-luminant witness of the vital air', one is free from the super-imposition of hunger and thirst. Thus proclaims Vedanta.

मनो नाहमहं देवो
मनः साक्षीति निश्चयात् ।
शोकमोहापहानिः स्याद्
इति वेदान्तडिण्डिमः ॥ 45 ॥

45. By establishing firm conviction that 'I am not the mind but I am the Self-luminant witness of the Mind', one goes beyond disappointment and illusion. Thus proclaims Vedanta.

बुद्धिर्नाहमहं देवो
बुद्धि-साक्षीति निश्चयात् ।
कर्तृभावनिवृत्तिः स्याद्
इति वेदान्तडिण्डमः ॥ 46 ॥

46. By establishing firm conviction that 'I am not the deciding-thought but I am the Self-luminant witness of wisdom', one is free from the pride of doer and enjoyer. Thus proclaims Vedanta.

नाज्ञानं स्यामहं देवो-
ऽज्ञानसाक्षीति निश्चयात् ।
सर्वानर्थनिवृत्तिः स्या-
दिति वेदान्तडिण्डिमः ॥ 47 ॥

47. By establishing firm conviction that 'I am not the causal body embodying ignorance but I am the self-luminant witness of the ignorance i.e. I am the self-giving power to it', one can free oneself from the calamity of the wheel of birth and death. This is Vedanta.

अहं साक्षीति यो विद्या-
द्विविच्यैवं पुनः पुनः ।
स एव मुक्तोऽसौ विद्वा-
निति वेदान्तडिण्डिमः ॥ 48 ॥

48. One who, by constant practice of the thought, has understood (got established) that 'I am the witness (cons-

ciousness beyond or pervading through the three bodies), is the liberated and is the learned. Thus speaks Vedanta.

नाहं माया न तत्कार्यं
न साक्षी परमोऽस्म्यहम् ।
इति निःसंशयज्ञानान्
मुक्तिर्वेदान्तडिण्डिमः ॥ 49 ॥

49. Liberation is the lot of him who has this unblemished and direct perception that 'I am neither the illusion (this play of the world) nor its witness (since this illusion or play is transitory and not lasting). I am, in fact, the Ultimate Reality'. Thus speaks Vedanta.

नाहं सर्वमहं सर्वं
मयि सर्वमिति स्फुटम् ।
ज्ञाते तत्त्वे कुतो दुःख-
मिति वेदान्तडिण्डिमः ॥ 50 ॥

50. The thought that 'I am separate from this extension (the world) because it is untrue, inanimate and full of pain and I am Existence-Consciousness-Bliss', is only an imagination. Think firmly that 'I am the origin'. Since imagination cannot be other than what the origin is, 'I am verily all this. This extension exists in my being'. One who has the clear understanding of the Reality thus, whence can there be any calamity for him. Thus speaks Vedanta.

Utpaladevachārya of Kashmir, in his ecstatic devotion to Lord *Śiva*, resounds this Reality thus—

योऽविकल्पमिदमर्थमण्डलं
पश्यतीश निखिलं भवद्वपुः ।
स्वात्मपक्षपरिपूरिते जग-
त्यस्य नित्यसुखिनः कुतो भयम् ॥

Śivastotravd 13-16

'Whence has he any fear (of birth and death), who, with narrow impressions extinct, perceives this whole universe of objectivity as Thyself. O Lord ! established thus subjectively

in the Supreme Consciousness he is, no doubt, happiness incarnate'.

7. KNOW THE SELF-GENERATING ENERGY

देहादिपञ्चकोशस्था
या सत्ता प्रतिभासते ।
सा सत्तात्मा न सन्देह
इति वेदान्तडिण्डिमः ॥ 51 ॥

51. The essence that appears in the existence of the five sheaths of this body, which consists of the gross, the subtle and the causal, is, as a matter of fact, the *Ātman*—the basic self-generating energy, expressed in the word 'Is'. There is no doubt about this. This is true Vedanta.

The process has been clearly explained with details in the first chapter of *Panchadaśī* by *Vidyāranya*, and he concludes in verse 42 thus—

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥

'Just as the slender internal pith of *munja* grass is taken out from its coarse external coverings, so the Self can be discriminated through reasoning, from the three bodies and the five sheaths. Thus the Self is recognized as the Supreme Consciousness by the wise who have control of the intellect and are patient'.

Also see *Vivekachudāmanī* of *Śrī Śankarāchārya—Śhloka* 155.

देहादिपञ्चकोशस्था
या स्फूर्तिरनुभूयते ।

सा स्फूर्तिरात्मा नैवान्य-
दिति वेदान्तडिण्डिमः ॥ 52 ॥

52. The successive motion of growth and decay in the five sheaths of the three bodies that makes us feel their existence is verily the *Ātman* and nothing else. Thus speaks Vedanta.

देहादिपञ्चकोशस्था
या प्रीतिरनुभूयते ।
सा प्रीतिरात्मा कूटस्थ
इति वेदान्तडिण्डिमः ॥ 53 ॥

53. The mine-ness experienced in the five sheaths of the three bodies is verily the imminent *Ātman* as proclaimed by Vedanta.

व्योमादि पञ्चभूतस्था
या सत्ता भासते नृणाम् ।
सा सत्ता परमं ब्रह्म
इति वेदान्तडिण्डिमः ॥ 54 ॥

54. The essence of the existence of ether, etc. in the five elements that appears to men is indeed the *Para-Brahman*—the Existing Reality. That is Vedanta.

व्योमादि पञ्चभूतस्था
या चिदेकानुभूयते ।
सा चिदेव परं ब्रह्म
इति वेदान्तडिण्डिमः ॥ 55 ॥

55. The conscience that shines through the five elements (ether, etc.) and appears as consciousness is *Para-Brahman*—the Supreme Reality as advocated by Vedanta.

व्योमादि पञ्चभूतस्था
या प्रीतिरनुभूयते ।

सा प्रीतिरेव ब्रह्म स्याद्
इति वेदान्तडिण्डिमः ॥ 56 ॥

56. The experience of liking in pleasure which is felt in the five elements is verily *Brahman*—the all-pervasive Self. This is told by Vedanta.

देहादिकोशगा सत्ता
या सा व्योमादि भूतगा ।
मानाभावान्न तद्भेद
इति वेदान्तडिण्डिमः ॥ 57 ॥

57. There is no proof of difference between the experience of existence in the five sheaths of the three bodies and the five elements as ether, etc. In both the being of existence is the same. This is Vedanta.

देहादिकोशगा स्फूर्ति—
र्या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद
इति वेदान्तडिण्डिमः ॥ 58 ॥

58. The successive changes of growth and decay are as good in the bodies and five sheaths as in the five elements viz. ether, etc. There is no proof of their being different. Thus speaks Vedanta.

देहादिकोशगा प्रीति-
र्या सा व्योमादिभूतगा ।
मानाभावान्न तद्भेद
इति वेदान्तडिण्डमः ॥ 59 ॥

59. The pleasure that is experienced in the bodies and the sheaths is not different from what it is in the elements. This is Vedanta.

सच्चिदानन्दरूपत्वाद्
ब्रह्मैवात्मा न संशयः ।

प्रमाणकोटिसन्धानाद्
इति वेदान्तडिण्डिमः ॥ 60 ॥

60. It is doubtless that the basis of both the individual self and the Universal Self is Existence-Consciousness-Bliss. This is right by logic and by authority as advocated by Vedanta.

The great sentence proclaims—'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः'—'The Supreme Self is true and the individual Self (*Jiva*) is no other than that. It is only the superimposition which appears as this world that is false or untrue'.

न जीवब्रह्मणोर्भेदः
सत्तारूपेण विद्यते ।
सत्ता भेदे न मानं स्याद्
इति वेदान्तडिण्डिमः ॥ 61 ॥

61. In the essence of existence there is no difference between the individual Self and the Universal Self as there is no proof of their being different. Thus advocates Vedanta.

न जीवब्रह्मणोर्भेदः
स्फूर्तिरूपेण विद्यते ।
स्फूर्तिभेदे न मानं स्याद्
इति वेदान्तडिण्डिमः ॥ 62 ॥

62. Source of motivation being the same there is no difference between the *Jiva* and the *Brahman* in their assumed (superficial) and automatic (natural) activities respectively as there is no evidence to the effect of their being different at source. This is proclaimed by Vedanta.

न जीवब्रह्मणोर्भेदः
प्रियरूपेण विद्यते ।
प्रियभेदे न मानं स्याद्
इति वेदान्तडिण्डिमः ॥ 63 ॥

63. There is. likewise, no difference betweeen the *Jiva* and the *Brahman* in their bliss as there is no evidence that happiness is different. This is Vedanta.

न जीवब्रह्मणोर्भेदो
नाम्ना रूपेण विद्यते ।
नाम्नो रूपस्य मिथ्यात्वात्
इति वेदान्तडिण्डिमः ॥ 64 ॥

64. Since these names—the *Jiva* and the *Brahman*, and forms—individual soul (*Pratyagātmā*) and universal Self (*Parmātmā*) are simply assumed for the purpose of comprehension, they are transitory and cannot effect any difference in the Reality which is one and inexpressible. This is true Vedanta.

न जीवब्रह्मणोर्भेदः
पिण्डब्रह्माण्डभेदतः ।
व्यष्टेः समष्टेरेकत्वाद्
इति वेदान्तडिण्डिमः ॥ 65 ॥

65. Individual comprises the universal and the latter remains nothing if the former is taken out of it one by one. Hence both being one there is no difference, says Vedanta.

Similar idea is found in the *'Vedanta Sidhānta Muktāvali'* of *Prakāshānanda* but in a different way as—

'त्वां विना निः स्वरूपोऽहं मां विना त्वं कथं स्थितः ?
दिष्ट्येदानीं मया लब्धो योऽसि सोऽसि नमोऽस्तुते ॥ 62 ॥

'I have no existence but for you, and how can you stand without me ? (For there is no difference between your being and my being.) Now, however, I have found you, I am not worried about who you are. Whoever you may be, I surrender to my homogeneous source'.

ब्रह्म सत्यं जगन्मिथ्या
जीवो ब्रह्मैव नाऽपरः ।
जीवन्मुक्तस्तु तद्विद्वान्
इति वेदान्तडिण्डिमः ॥ 66 ॥

66. Hence they are truly the ***Jivanmuktas***—liberated while living, who are established in the direct perception of the reality that (i) ***Brahman*** (Universal Pure Self) is eternally (in all the three worlds) true. (ii) This world (without ***Brahman***—the source of all action in its varieties) being unreal and assumed is (therefore) transitory, and (iii) this ***Jiva*** is verily the ***Brahman*** and none else. This is Vedanta.

न नामरूपे नियते
सर्वत्र व्यभिचारतः ।
अनात्मरूपं सर्वं स्याद्
इति वेदान्तडिण्डिमः ॥ 67 ॥

67. These names and froms are not permanent. They are changing. For example, milk changes in name and form—into curds, this curd changes into clarified butter and so on. So these do not belong to the Reality (the pure ***Ātman***). This is proclaimed by Vedanta.

अनामरूपं सकलं
सन्मयं चिन्मयं परम् ।
कुतो भेदः कुतो बन्ध
इति वेदान्तडिण्डिमः ॥ 68 ॥

68. In reality, therefore, everything is without name and form. It is only the pure Existence and pure Consciousness. There is no difference in things perceived by the knowing eye. Therefore there is neither bondage nor liberation as is explained by Vedanta.

The ***Ātma-Upaniṣad*** declares—

'न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता' ॥' (31)

'In fact there is no destruction and no origination, none in bondage and none engaged in practice for liberation and none liberated. This is the Transcendental Truth'.

न तत्वात् कथ्यते लोको
नामाद्यैर्व्यभिचारतः ।
बटुर्जरठ इत्याद्यै-
रिति वेदान्तडिण्डिमः ॥ 69 ॥

69. Since name and form are ever changing the utterances 'This is a boy' and 'He is an old man' are used for comprehension purposes in the dual behaviour of this world and not in the real and spiritual sense. The same body that is 'young' now later became 'old' but the conscious self behind it is changeless. This is spoken by Vedanta.

नामरूपात्मकं विश्व—
मिन्द्रजालं विदुर्बुधाः ।
अनात्मत्वादयुक्तत्वाद्
इति वेदान्तडिण्डिमः ॥ 70 ॥

70. This world of name and form is not the self. Everything here, being subject to change, cannot be relied upon just as nobody relies upon a fickle-minded person. It is inexpressible. Some say—it is existent for it appears and is experienced by organs in all ages and at all times. Others say—it is false for it is changing and so unreliable. One cannot experience the same state for all times as it is subject to decay. Still others say—the world is neither real nor non-real for they cannot either free themselves from its pains for long or live in the hope of experiencing pleasure for long.

All such opinions are confusing. No convincing conclusion can be drawn regarding this.

Hence the wise know this world as the jugglery of the juggler. So is explained in Vedanta.

अभेद-दर्शनं मोक्षः
संसारो भेद-दर्शनम् ।
सर्वं वेदान्तसिद्धान्त
इति वेदान्तडिण्डिमः ॥ 71 ॥

71. Establishment in the unity of consciousness is liberation. Limiting this consciousness to duality is bondage, called the world. This is the basic principle of the ***Upaniṣads*** proclaimed in Vedanta.

न मताभिनिवेशित्वा—
न्न भाषावेशमात्रतः ।
मुक्तिर्विनात्मविज्ञानाद्
इति वेदान्तडिण्डिमः ॥ 72 ॥

72. If the Self is not realized, liberation is not possible only by sticking to a particular sect or by advocating for a particular language or mere talking about it or by adopting a particular kind of robe. The proof of this is from the sacred books—'ऋते ज्ञानान्नमुक्तिः', 'Without knowledge there is no liberation', and 'ज्ञात्वा देवं सर्वपाशापहानि' By the knowlegde of the Supreme deity all worldy bonds are set asunder'. This is how Vedanta explains the reality.

न काम्यप्रतिषिद्धाभिः
क्रियाभिर्मोक्षवासना ।
ईश्वरानुग्रहात्सा स्याद्
इति वेदान्तडिण्डिमः ॥ 73 ॥

73. Desire for liberation does not arise by selfish actions or by prohibited action. God's grace alone bestows the desire for liberation. This is Vedanta.

अविज्ञाते जन्म नष्टं
विज्ञाते जन्म सार्थकम् ।
ज्ञातुरात्मा न दूरे स्याद्
इति वेदान्तडिण्डिमः ॥ 74 ॥

74. If the Soul (*Ātman*) is not realized in this human frame, understand that this life has gone waste. Life is useful only when the goal of life—Self-Realization—is attained, says Vedanta.

The scriptures declare—

'इह चेदवेदीदथसत्यमस्ति न चेदिहा-
वेदीन्महती विनष्टिः' (केनोप० 2-2-5)

'The success of getting the human body lies in self-realization. Otherwise one remains victim to the circle of life and death'. The Soul (*Ātman*) which is worth realizing, is not far from the knower and so not difficult to be realized. Vedanta declares so.

8. FIND THE TENTH—THOU ART THAT

दशमस्य परिज्ञाने
नायासोऽस्ति यथा तथा ।
स्वस्य ब्रह्मात्म-विज्ञाने
इति वेदान्तडिण्डिमः ॥ 75 ॥

75. Just as the tenth person knows himself by being told 'you are the tenth' and needs no further effort of knowing himself, so the worthy disciple knowing the great sentence—'तत्त्वमसि' 'Thou Art That', from (the mouth of) the Self-realized Soul who is well-up in the scriptures, needs no further effort after knowing himself as such. This is Vedanta.

उपेक्ष्यौपाधिकान् दोषान्
गृह्यन्ते विषया यथा ।
उपेक्ष्य दृश्यं यद् ब्रह्म
इति वेदान्तडिण्डिमः ॥ 76 ॥

76. Accept only the *Brahman*, the basic reality in all the objective world, just as one comes to know the reality about an object after discarding all super-imposed imaginery details about it.

To understand this the example of the blueness of the sky is employed here—the sky is not blue. The blueness only appears in it. This is simply the play of the rays of the sun. And, he who knows it well, as against an illiterate person, cannot believe that the sky is blue. This is advocated by Vedanta.

सुखमल्पं बहुक्लेशो
विषय-ग्राहिणां नृणाम् ।
अनन्तं ब्रह्मनिष्ठानाम्
इति वेदान्तडिण्डिमः ॥ 77 ॥

77. The seekers after wordly enjoyment get pleasures which do not last long but they get troubles in abundance, while as the happiness of the established in self-realization (*Brahman*) is wonderful and lasting (eternal). This is proclaimed by Vedanta.

धनैर्वा धनदैः पुत्रै-
र्दारागारसहोदरैः ।
ध्रुवं प्राणहरैर्दुःखम्
इति वेदान्तडिण्डिमः ॥ 78 ॥

78. As much pain one feels from the life-taking thing—animate or inanimate—so much pain is there with possessing money, from the sons on whom you depend for money, from the home and its mistress or from brothers.

This is brought home to the seeker after Truth by Vedanta.

सुप्तेरुत्थाय सुप्त्यन्तं
ब्रह्मैकं प्रविचिन्त्यताम् ।
नातिदूरे नृणां मृत्यु-
रिति वेदान्तडिण्डिमः ॥ 79 ॥

79. Since death is drawing closer day after day and is always at hand, it is only proper to reflect upon the Self soon after you rise up from sleep right upto the time when you fall asleep. No time should go without it, says Vedanta.

It is said in the *Upaniṣads*—

'आसुप्तेरामृतेः कालं नयेद्वेदान्तचिन्तया ।
दद्यान्नावसरं किञ्चित् कामादीनां मनागपि ॥'

'Until you fall asleep and until this body remains, time must be passed in reflecting upon Truth as advocated by Vedanta texts (*Upaniṣads*) thus giving not an iota of chance to desire, etc. (for any kind of disturbance leading to pain).

पञ्चानामपि कोशानां
मायानर्थव्ययोचिता ।
तत्साक्षीब्रह्मविज्ञानम्
इति वेदान्तडिण्डिमः ॥ 80 ॥

80. If *Brahmic* (supreme) consciousness which is the witness of even this *Illusion or Play* (different names of the same *Māyā*, which is in no way different from the very *Brahman* or *Śiva* —the two names used in *Śankara Vedānta* and *Kashmir Śaivism* respectively) called *Māyā*, is obtained by the analytical process of self-observation through the sheaths of the body, then the creation of these sheaths is fruitful i.e. the creation of sheaths to form this body is meant only for the realization of the Self. Thus speaks Vedanta.

दशमत्वपरिज्ञाने
नवज्ञस्य यथासुखम् ।
तथा जीवस्य सत्प्राप्ता-
विति वेदान्तडिण्डिमः ॥ 81 ॥

81. A party of ten friends on their way had to cross a river by swimming. After they all reached the other bank they wanted to make sure if anyone of them was not lost in the flowing current. Each one of them counted the party members but did not count himself. 'We are nine only', exclaimed they and thought that one of them had been carried away by the current. They felt worried. When they were vailing a stranger passed that way. Knowing their illusion he slapped each one of them and asked them to count the slaps. 'We are ten', exclaimed each one of them. Thanking the person they went happily on their way.

Just as the person who formerly knew that they were nine only got completely relieved on knowing the 'tenth', exactly so the individual soul (*Jīva*) knowing himself, by the formula of 'Thou Art That' as Existence-Knowledge-Bliss, experiences perfect and eternal happiness. And this is explained by Vedanta.

नवभ्योऽस्ति परं प्रत्यङ्
नवै वेद परं परम् ।
तद्विज्ञानाद्भवेत्तुर्या
मुक्तिर्वेदान्तडिण्डिमः ॥ 82 ॥

82. There are eight categories of the subtle body as--

1. Speech, etc. five organs of action.
2. Hearing, etc. five organs of knowledge.
3. The five vital airs
4. The five elements
5. The intellect, etc.

6. Ignorance
7. Desire, and
8. Action

The ninth is the gross body.

These nine categories form the world of birth and death.

The Supreme Deity (***Parmâtman***) is beyond the nine categories but the ignorant do not recognize Him. By knowing Him alone liberation i.e. the fourth state (***Turya***) is attained.

Turya is the fourth state—the Supreme Consciousness pervading all the three states of consciousness viz. waking state, dream state and deep-sleep state of the Self-realized soul —while the three states are the limited states of consciouseness of the un-realized soul. ***Turya*** may be named as the stateless state of the *Yogi*, which is illustrated thus :

The seven stages of knowledge as described in the *Yoga* ***Vāsiṣṭha*** and other scriptures are classified into four as under :—

1. ***Brahmavid***—Knower of ***Brahman*** who has, as spiritual seeker, evolved through three stages, viz.

(i) Good intention (***śubechhā***)

(ii) Rational investigation (***vichāranā***)

(iii) Attenuation of the mind (***tanumānasi***), and gets established in

(iv) Realization of spiritual equilibrium (***sattvāpatti***)

2. ***Brahmavidvar***—Having more knowledge about ***Brahman*** by practising

(v) Non-attachment with objectivity (***asamsakti***)

3. ***Brahmavidvariyān***—Having realization of the Divine existence by developing—

(vi) Non-perception of materiality or individuality (***padārtha abhāvanā***).

4. ***Brahmavidvariṣṭha***—Having the experience of Supreme perfection in—

(vii) the ultimate state of experience of the Absolute or Supreme-consciousness (*Turya*).

Brahmavidvariṣṭha has the fourth state or ***Turya***. This is liberation which is of two kinds—

(a) ***Jivanmukti***—the experience of Supreme Perfection even though residing in the body due to the operation of ***Prārabdha Karma***.

(b) ***Videhamukti***—the body drops when the ***Prārabdha*** is exhausted. The ***Jivanmukta*** becomes ***videhamukta*** or liberated beyond the body.

It is these states of knowledge which are referred to in the *Kaṭhopaniṣad* (1-3-13)—

'यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥"

'The wise should after withdrawing all his ***organs*** from their objects of enjoyments, merge these in the ***mind***. The refined mind thus should be merged in the untainted ***intellect***. This pure inlellect should then be universalized. Then the Universal Peaceful Self is realized'.

Turya mukti—the fourth state liberation, therefore, means that the Knower, by constant and continued practice, brings about the annihilation of mind and complete destruction of impression (***vāsanās***) and gets established in the Universal Self which is eternal, supreme and full of Bliss.

This is explained by Vedanta.

Such is verily the true ***Bhakti*** (devotion) as ***Śri Śankarācārya*** in his 'Crest Jewel of Discrimination' '(***Vivekachudāmani***) says—

'स्वस्वरूपानुसंधानं भक्तिरित्यभिधीयते' (32)

'Awareness in Supreme Conscioneness is termed devotion.'

नवाभासानवज्ञत्वा-
न्नवोपाधीन्नवात्मना ।
मिथ्या ज्ञात्वाऽवशिष्टे तु
मौनं वेदान्तडिण्डिमः ॥ 83 ॥

83. The ignorant think this nine-fold (as explained in the eighty second verse above) to be something separate from the real self and so this world is simply an appearance. These nine kinds of superimpositions are caused by the impurity accumulated in the intellect from times or births unknown and unremembered. These are to be thrown off and by selfless service and sincere worship the mind is purified. The mind thus purified helps intellect in the enquiry through the formula ***'neti-neti'*** (not this-not this) and rests in the original Supreme state where words are no words. This is advocated by Vedanta.

9. ECSTASY OF UNIVERSAL CONSCIOUSNESS !

परमे ब्रह्मणि स्वस्मिन्
प्रविलाप्याऽखिलं जगत् ।
गायन्नद्वैतमानन्द-
मास्ते वेदान्तडिण्डिमः ॥ 84 ॥

84. Having merged all the objective world in the supreme all-pervasive consciousness thus, the wise, while

singing in ecstasy of Universal Consciousness, gets established in the Supreme Self. This is declared by Vedanta.

प्रतिलोमाऽनुलोमाभ्यां
विश्वारोपापवादयोः ।
चिन्तने शिष्यते तत्त्व-
मिति वेदान्तडिण्डिमः ॥ 85 ॥

85. By contemplating with assimilative assertion on the outgress—the emergence of ***Brahman*** through ether, etc. to earth and simultaneously by contemplating with assimilative mergence on the ingress—the assimilation of objective creation through the causal elements from earth, etc. to ether, the reality of the Supreme Self only remains. This is self-realization as proclaimed by Vedanta.

It is easy to describe through the simultaneous process of outgress and ingress (the process of evolution and dissolution) the supreme reality which is purely the subjective consciousness.

नामरूपाभिमानः स्यात्
संसारः सर्वदेहिनाम् ।
सच्चिदानन्ददृष्टिः स्यात्
मुक्तिर्वेदान्तडिण्डिमः ॥ 86 ॥

86. The assertion of ego, in the world of name and form, is indeed bondage; for in this state the creatures keep on revolving in the circle of birth and death.

Developing the vision that 'I am Existence-Knowledge-Bliss' is, in fact, freedom or liberation. Thus proclaims Vedanta.

सच्चिदानन्दसत्यत्वे
मिथ्यात्वे नामरूपयोः ।
विज्ञाते किमिदं ज्ञेयम्
इति वेदान्तडिण्डिमः ।। 87 ।।

87. What remains there to be known after affirmation of the fact that Existence-Knowledge-Bliss alone is the Truth and that this world of name and form is false ? Everything becomes known as is expounded by the ***Upanisad***—

'यस्मिन् विज्ञाते सर्वमिदं विज्ञातं भवति' (शाण्डिल्यो:० 2 अ०)

'By knowing whom everything here in the world becomes known'.

And thus Vedanta proclaims the Truth.

सालम्बनं निरालम्बं
सर्वालम्बावलम्बितम् ।
आलम्बेनाखिलालम्ब-
मिति वेदान्तडिण्डिमः ।। 88 ।।

88. By meditating upon the personified forms of ***Śiva***, *Viṣnu*, *Om*, etc. the formless ***Brahman*** who is without adjectives is the aim. ***Brahman*** alone is the support of all conceptions. His support only lends form to all conceptions as every personification in name and form is imposed on Him. Therefore the Supreme Self is no other than all these forms. Thus proclaims Vedanta.

न कुर्यान्न विजानीयात्
सर्वं ब्रह्मेत्यनुस्मरन् ।
यथा सुखं तथातिष्ठेद्
इति वेदान्तडिण्डिमः ।। 89 ।।

89. After self-realization the wise has no obligation towards performing actions or towards knowing anything. He is in the constant awareness—'Verily all this is the Self (*Brahman*)' and happily moves where he pleases. This is established by Vedanta.

स्वकर्मपाशवशगः
प्राज्ञोऽन्यो वा जनो ध्रुवम् ।
प्राज्ञः सुखं नयेत् कालम्
इति वेदान्तडिण्डमः ॥ 90 ॥

90. The self-realized soul or the ignorant, all are governed by the present instalment of past actions (*prārabdha karma*). But the living self-realized soul (*jivanmukta*) knowing himself as the untainted eternal Self passes the time (the remaining life) in the ecstasy of the Supreme Self. This is said by Vedanta.

न विद्वान् सन्तपेच्चित्तं
करणाकरणे ध्रुवम् ।
सर्वमात्मेति विज्ञानाद्
इति वेदान्तडिण्डिमः ॥ 91 ॥

91. After being well-established in the assertion 'All this is the Self', the wise does not worry himself with the ideas—'What is duty and what is not'. This is proclaimed by Vedanta.

नैवाभासं स्पृशेत्कर्म
मिथ्योपाधिमपिस्वयम् ।
कुतोऽधिष्ठानमत्यच्छ-
मिति वेदान्तडिण्डिमः ॥ 92 ॥

92. The consciousness that is reflected in the individual intellect is called ***Chit-ābhāsa*** (चिद् आभास)—the reflection of consciousness. This being so the effect of illusion is itself false. Hence being born of this imposition ***chidābhāsa*** is also inert and only appears as the doer or the enjoyer. Consequently ignorance by nature can have no connection with the pure consciousness which is unpolluted by actions—past, present or future. Thus speaks Vedanta.

अहोऽस्माकमलं मोहै—
रात्मा ब्रह्मेति निर्भयम् ।
श्रुतिभेरीरवोऽद्यापि
श्रूयते श्रुतिरञ्जनः ॥ 93 ॥

93. 'Hurrah ! I cannot be engulfed by illusion. The soul is the all-pervasive consciousness'.

This is ever dinned into our ears by the scriptures in drum-beating tone as illusion consists in not being aware of this Supreme-Consciousness.

वेदान्तभेरीझङ्कारः
प्रतिवादिभयंकरः ।
श्रूयतां ब्रह्मणैः श्रीमद्
दक्षिणामूर्त्यनुग्रहात् ॥ 94 ॥

94. In essence there is Supreme-Consciousness alone which by its own superimposition of illusion becomes the cause through *Dakṣināmurti*, of creation, etc. and the means of approaching or realizing it by the devoted through concentration and meditation, etc.

By the grace of *Dakṣināmurti Śiva* the talk of liberation is sweet to seekers of reality and fearful to believers in duality.

This Vedanta proclamation alone is the means for Blessedness.

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A COMPARATIVE STUDY OF SANKARA VEDANTA & KASHMIR SAIVA (TRIKA)

Jankinath Kaul 'Kamal'

Man has always been in search of peace. In this pursuit he has sought answers to questions that have cropped up in his mind. Some of these questions are : (i) What is the nature of man ? (ii) What is the nature of universe ? (iii) What is the relation between the individual *(Jeevātmā)* and the universal *(Paramātmā)* self ? In attempts to answer these questions, various postulations have been propounded which, in the course of centuries, developed into various philosophies and schools of thought in different places. In India, besides the six well-known systems of Hindu philosophy, namely, *Nyāya*, *Vaiśeṣika*, *Sānkhya*, *Yoga*, *Mīmāmsa*, and *Vedānta*, there are many schools of thought, which, in reality, are but variations of these systems. The foundation of all these shades and schools of Indian thought is the concept of the Ultimate Reality, variously termed Consciousness, *Brahman*, *Śiva*, *Allah*, or God. All these schools of thought converge on several common inferences which may be spelled out as follows :

(i) Existence of an eternal cycle of Nature, which is without a beginning and without an end, and which involves the phases of Creation, Sustenance and Dissolution.

(ii) Life and death are but two phases of a single cycle to which soul is bound, and that this binding of the soul arises from the ignorance of the true nature of things.

(iii) *Dharma* is the moral law of the universe that accounts for these cycles of Nature, as well as the destiny of human soul.

(iv) The knowledge of the Self is path to freedom and Yoga is the method to attain final liberation or salvation.

It follows from this that all schools of Indian thought are actually the fundamental interpretations of Ultimate Reality. They are deeply interrelated and their thought-content and methods are dependent on one another. There is no mutual contradiction in their approaches as they all lead to the same goal, namely, the knowledge or realization of the Ultimate Reality and the liberation of soul. 'To get rid of evil and to attain permanent and supreme bliss' अनिष्ट निवृत्तिः परमानन्द प्राप्तिः *(anishṭa-nivṛittih parmānanda prāptih)* is the innate desire of every creature in the world.

In the account that follows an attempt is made to present a comparative picture of two of the most important schools of Indian thought, namely, the Advaita Vedanta of Śankara and Śaivism (*Trika* philosophy) of Vasugupta and Somananda. Both these schools have close affinities insofar as both advocate monism, and, as we shall see later, that in the course of their development towards maturity, Kashmir has provided the fertile ground for their mutual interaction and synthesis. While Adāvita Vedānta influenced Kashmir and its people profoundly, *Trika* Śaivism developed here into a matured system of philosophy. However, this interrelation and synthesis did not in any manner affect their individual development to suit particular minds. The underlying reasons for this individuality in the development of these philosophies may be found in the historical background and geographical situation in which they arose and grew. While both are said to be of divine authorship, Vedanta was founded in the plains of India by the sobre seer of the yore—*Bādarāyana* and the tenets of *Trika Śaiva* philosophy were expounded by the sentimental sage *Durvāsā* somewhere in the Himalayan ranges.

Vedānta is an enquiry into the nature of Ultimate Reality and Kashmir Śaivism discusses the nature of this Ultimate

Reality and explains the cause of the initial-impulse (*spanda*) in nature. The Vedas are the sources of Vedānta and Śaivism derives from the Tantras which present supplementary explanations to Vedic thought. There is no doubt that both are the revelations favoured to great sages and seers and neither objects to the postulates of either of the philosophies. The similarity in the scope of both philosophies is brought about clearly by Sri Swami Lakshmanjoo, the living exponent of Kashmir Śaivism, when he says : "Like Vedānta, this system (Kashmir Śaivism) endeavours to remove the innate ignorance that separates the individual from the universal. But whereas Vedānta holds that the universe is unreal *Trika* firmly believes that the creation is just like its creator, very real".[13]

Vedānta and Śaiva philosophies seem to have prevailed in Kashmir since very early times. *Kula* system of Śaivism, advocating the highest form of *Śiva*, had been introduced in Kashmir sometime in the fourth century A.D. and *Krama* system of Śaivism, connected with *Rāja-yoga* and *Kundalini-yoga* which stress the interdependence of vital air and mind, had existed even earlier. During the reign of King Lalitāditya (725-761 A.D.), two renowned Śaiva families of Sangamaditya and Atrigupta migrated into Kashmir at the request of the King[12]. They practised Tantric Śaiva rituals, the influence of which was apparantly visible when Śankara (788-820 A.D.) subsequently visited Kashmir in the early 9th century A.D. Śankara's Tantric philosophy in turn influenced Trika. Pandey[18], while tracing the history of Kashmir Śaivism, says : "On the authority of the Rājatarangini (Ch. V, 66) we know that *Bhatta Kallata*, the pupil of Vasugupta, was a contemporary of Avantivarman, King of Kashmir (855-883 A.D.). There he is referred to as 'Siddha'. It is, therefore, evident that at that time he was an old man of established reputation. Vasugupta, the teacher of Kallata, therefore, it is natural to suppose, belonged to the preceding scholastic generation extending from about 825 to 850 A.D. We shall, therefore, not be wrong if we say that Vasugupta gave a systematic form to the philosophical ideas of the monistic Tantras in his *Śiva-Sūtras* in the next decade after Śankarāchārya's visit to

Kashmir towards the end of the second decade of the 9th century A.D.".

In the wake of deterioration brought about by a split of Buddhism, Śankara attempted to re-establish the true faith of *Upaniṣads*, previously called the Vedanta, by explaining them, as a system, through the medium of his well-known commentary on the *Brahma-Sūtras*. He gave a sound footing to Vedanta philosophy by writing commentaries on the ten *Upaniṣads* and the *Bhagwad-Gitā*. He composed a number of hymns to a variety of deities in the Hindu pantheon, such as *Sarasvati*, *Krishna*, *Śankara*, *Skanda*, *Ganeśa* and so on, thereby giving a firm direction to the multifarious faiths prevalent in the country. He stressed that the worship of different deities leads to the same goal, the Ultimate Truth or realization. In his hymn to *Dakṣinâmurti*, *Sankara's* conception of the Ultimate Reality is the same as that of *Pratyabhijñā* of Somananda and Utpalācārya. This is clear when we compare the following two stanzas from *Dakṣinā-mūrti-stotra* and *Iśvarapratyhbhynāvimarśini* respectively :

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्‌निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

bijasyāntirivānkuro jagadidam prānnirvikalpaṃ punaḥ
māyākalpitadeśakālakalanā vaicitryacitrikritam,
māyāviva vijṛmbhayatyapi mahāyogiva yah svecchayā
tasmai śri gurumurtaye nama idam śri Dakṣināmurtaye[6].

"He, in whom this universe, prior to its projection was potentially present like a tree in a seed, and by whom it was wrought to its multiform by the magic, as it were. Of His own will or in manner of a great Yogi out of His own power, to that Supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation".

And,

चिदात्मैव हि देवोन्तःस्थितमिच्छावशाद्बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥

Chidātmaiva hi devoantasthitam icchāvaśād bahih,
yogiva nirupādānam arthajātaṃ prakāśayet[2].

"By His own will the Supreme Lord, the essence of knowledge (Supreme Consciousness) projects causelessly like the Yogi into this multiformal world".

Again, in *Dakṣināmurti-stotra*, Śankara says :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

Viśvam darpana draśyamāna nagari tulyam nijaantargatam paśyannātmani māyayā bahirivodbhutam yathā nidrayā[7].

"Who, by *Māyā* as by dream, sees Himself the universe which is inside Him, like unto a city that appears in a mirror, (but) which is manifested as if without". Commenting on this, T.M.P. Mahadevan[14] points out that "in this hymn Śankara employs certain key terms and concepts of the *Pratyabhijnā* system known popularly as Kashmir Śaivism. The illustration of the mirrored city, according to him, is found in the *Pratyabhijñā* works". Thus, it becomes evident that both Śnkara's Vedānta philosophy and the then prevalent Śaivism, profoundly influenced the people of Kashmir. The ancient Śaivism, re-introduced by Vasugupta in *Śiva Sūtras* and elaborately explained in philosophical terms by Somānanda through his *Śiva-Drṣti* during the middle and later parts of the 9th century A.D. respectively, developed into a firm philosophical system—the Kashmir Śaivism. The simultaneous development of the two systems—Vedānta and Śaivism, and their consequent influence on the people of Kashmir is visible even to this day in the performance of daily

and occasional rites and rituals of Kashmiri Pandits. Hymns from the Vedas and recitations from Tantras are simultaneously included in all types of their religious performances. Even *Mukundamālā* and *Śivamahimnastotram*, the two hymns composed much later in honour of Lord Viṣṇu and Lord Siva (the two supreme deities of the two philosophical systems) respectively, are recited and worship offered simultaneously by the people in a traditional manner.

There is hardly any difference between the two established philosophies so far as their basic aims are concerned. Both are monistic and aim at the realization of the Ultimate Reality, which one calls Parabrahman and the other *Parama Śiva*. *Parama Śiva* or *Parameśvara* is that Ultimate Reality which Vedas declare :

सदेव सौम्येदमग्रआसीदेकमेवाद्वितीयम् ।

Sadeva saumyedamagrāsīt ekamevādvitiyam[9].

"This world came out from the Eternal Existence, which is one, the only and without the second". However, as regards their composition, there are some perceptible differences between the two systems. On the basis of Sāṁkhya, both the philosophies concede that the universe is comprised of various *tattvas* (or categories), but differ as to their exact number. There are twenty-three *tattvas* that are common to both. They are, in the order of involution, as follows[11] :

1—5 Five *bhutas* (elements) :
6—10 Five *jñānendriyas* (organs of cognition) ;
11—15 Five *karmendriyas* (organs of action) ;
16—20 Five *tanmātras* (subtle elements) ; and,
21—23 Three *aṅtaḥkaraṇas* (internal organs)-mind, intellect and ego.

The points of difference are :

(i) In Vedānta the twenty-fourth category is *prakrti* and the twenty-fifth is the *puruṣa*, which is termed *parameśvara* (the Supreme Being). He is ever pure and is not tainted with the stain of worldly corruption, just

as no amount of dirt can ever alter the chemical purity of gold in the gold ring. Therefore, soul or self in Vedānta means the universal soul, the *paramātman* or Supreme Spirit. This is identified with *puruṣa*, the efficient cause of the manifest world. It brings about all change by its mere presence as the sun brings forth the spring flowers. In *Ātmabodha*,—Sankara explains the state of Brahman in graphic words thus :

यद्भासा भास्यतेर्कादि भासैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥

(*a*) *Yadbhāsā bhāsyeterkādi*
bhāsyairyattu na bhāsyate.
yena sarvamidam bhāti
tad brahmetyavadhārayet[4].

"Whose self-luminous light illumins the luminous orbs like the sun and the moon ; Realize that to be Brahman, nothing can illumin Him but He illumins everything".

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायस पिण्डवत् ॥

(*b*) *Svayamantarbahirvyāpya*
bhāsayannakhilam jagat,
brahma prakāśate vahni
prataptāyasapindavat[5].

"The Supreme Brahman pervades the entire universe outwardly and inwardly and shines of itself like the fire that permeates a red-hot iron ball". This may be compared with the exposition of Brahman in the *Muṇḍaka Upaniṣad*.[16]

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ।

Na tatra sūryo bhāti na candra tārakam
nemā vidyuto bhānti kutoyamagnih
tameva bhāntamanubhati sarvam,
tasya bhāsā sarvamidam vibhāti.

"The sun does not shine there, not the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him ; by His light all this is lighted".

Trika, on the other hand, adds thirteen more *tattvas* to the twenty-three of Sāṁkhya. These are :

24. *prakṛti*—the world of difference which has the quality of being affected ;

25. *puruṣa*—the limited individual ;

26—30 Five *kañcukas* or sheaths. (They are the limiting adjuncts on the individual in respect of *kalā*—space, *vidyā*—knowledge, *rāga*—interest, *kāla*—time and *niyati*—authorship).

All these *tattvas* are classified under *aśuddha tattva*—the category of 'impure knowledge.'

31. *Māyā* or the individual power of Śiva. It is His power of production of *puruṣa* and *prakṛti*.

The following five *tattvas* are considered as constituting 'pure knowledge'[3] :

32. *kriyā* (action aspect)—*(śuddhavidyā)*

33. *jñāna* (knowledge aspect)—*(iśvara)* :

34. *icchā* (will aspect)—*(sadāśiva)* ;

35. *ānanda* (bliss aspect)—*(śakti)* ;

36. *cit* (consciousness aspect)—*(Śiva)*.

In Kashmır Śaiva philosophy the basic thesis is that the process of evolution takes place from *Śiva tattva*—the Ultimate condition of consciousness in its immanent aspect, upto the *pṛthvi tattva* (earth), the last material element which forms the thirty-sixth modification. Out of these, first five are classified under 'pure knowledge' category and represent the manifestation of the universal aspect of consciousness and correspond to the five mouths *(mukhas)* of Lord Śiva, here known as *Svacchandanātha*. It is from Him that the *Tantras* are believed to have originated. They were revealed

by Him through His five mouths, namely, *Īśāna*, *Tatpuruṣa*, *Sadyojāta*, *Vāmadeva* and *Aghora*. It may be noted here that Kashmir Śaivism postulates the single Reality, i.e. *Parama-Śiva* or the Supreme Consciousness with two aspects-one, Transcedental (*viśvottīrṇa*) and the other, Immanent *viśvamaya*). In Vedānta philosophy they are termed 'causal reality' '(*kārana Brahman*) and 'effective reality' (*kārya Brahman*) respectively. The first, however, is beyond manifestation while the second pervades the universe of manifesation. But both are real as the effect cannot be different from the cause. In *Paramārtha Sāra*,, known as the 'Primer of Kashmir Śaivism' we find the expression :

शिव एव ग्रहीत पशुभाव:

Śiva eva gṛhītapaśubhāvaḥ[1]

"Verily this is Śiva who has assumed this form of duality".

(ii) Vedānta discusses the relationship of God (*Īśvara*), matter (*Jiva*), and world (*jagat*). The central theme of the *Vedānta Sutras* is the philosophical teachings of the *Upaniṣads*, which concern the nature of these three relative principles. This includes the relation between the universal soul and the individual soul. Śankarācārya explained, for the practical purposes, this union in the monumental commentaries composed by him in the early 9th century A.D.

The system of Kashmir Śaivism deals with the threefold principle of God (*Śiva*), soul (*nara*) and matter (*Śakti*), which gives it the name of *Trika* system. *Vasugupta* in the 9th century received the *Śiva-Sūtras* by inspiration and explained these to preserve for man, the principle of monism which existed in the Tantras, also known as *Āgamas*. This revived an understanding of truth in its ultimate form.

(iii) In Vedānta, *māyā* is a means of operation. It is not a substance but a force which creates illusion of non-perception in nature. It is the dividing force or, what we may call, the finitising energy which creates form in the formless. The world is known as *māyā* because it has no reality.

It is only an appearance of fleeting forms. The real is never affected by the unreal as the ground is never made wet by a mirage. *Māyā* is ignorance *(avidyā)* when it operates the individual mind. It vanishes when the knowledge of reality dawns just as the morning mist dissipates on rising of the sun.

In Kashmir Śaivism *māyā* is the power of contraction of the five universal modes of consciousness, called the *kañcukas* or sheaths. The power of contraction works in the following manner :

Eternal existence *(nityatā)* contracts into time *(anityatā)-kāla* ; All-pervasivenss *(sarvavyāpaktā)* contracts into space *(niyati)-niyati* (limitedness) ;
All-completeness *(pūrṇatā)* contracts into desire *(apūrṇatā)-rāga* ;

All-knowledge *(sarvajñatā)* contracts into limited knowledge *alpajñatā—kalā*, and

All-powerfulness *(sarvakartṛtā)* contracts into limited power *(alpakartṛtā)—vidyā*.

Māyā-śakti, as it is called here, produces *puruṣa* and *prakṛti* which together establish the dual world of mind and matter. Here it is termed *māyā-granthi*, as it becomes the cause of bondage. As the gross power of consciousness it is called *māyā-śakti*, which grants liberation to the contracted soul. The influnce of *māyā* is evident in the law of Nature. Every period of action is followed by a period of rest just as sleep follows action.

(iv) In Vedānta we are required to pass through the four-fold discipline which, according to Śankarācārya[8], consists of : *viveka* (discrimination), *vairāgya* (dispassion) ; *ṣaṭ-sampat* (right conduct—sixfold) ; and *mumukṣutva* (desire for liberation). There are also three kinds of students who advance towards self-realization. They are those who ;

(i) act with zeal and faith,
(ii) act for the good of humanity, and
(iii) are immersed in meditation.

But, in Śaivism, it is said न कोऽपि अधिकारिभेद अत्र *'na ko'pi adhikāribheda atra'*, that is, 'there is no consideration of first being worthy of it'. There is no restriction of caste, creed or colour for getting admission to this Śaiva order. This naturally must mean that it is the intelligent who can grasp this advanced philosophy, being as it is unique and the latest development on all the others. For the fine intellects no restrictions are imposed. However there are the following grades of *dikṣā*—initiation :

1. *Sāmayika*—when the disciple is given the training of proper discipline
2. *Putraka*—when spiritual knowledge is imparted to the disciple
3. *Ācārya*—when the disciple becomes *ācārya* (preceptor) and
4. *Siddha*—the perfect being, the Master.

(v) Divine Grace is termed *anugraha* in Vedānta and *śaktipāta* in Kashmir Śaivism. Both the philosophies understand it to be unconditional. They are in complete agreement with each other on this point. Vedānta says that intellectual power, study of Vedas and even spiritual instruction are persued by divine grace alone :

ईश्वरानुग्रहादेव पुंसामद्वैतवासना

Īśvarānugrahādeva puṁsāmadvaitavāsanā[10]

"It is by Lord's grace that one is led to monistic practices". Again, the *Upaniṣads* declare :

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूस्वाम्

Yamevaiṣa vṛṇute tena labhyastasyaiṣa ātma vivṛṇute tanūṃ svām[17]

"Ātman can be realized by him whom He favours and to whom He reveals Himself". In Śaivism also it is *śaktipāta* that is the cause of self-recognition. It is said :

गले पादिकया नाथ नीयते सद्गुरुं प्रति ।

gale pādikayā nātha nīyate sadgurum prati.

"One is directed towards the preceptor as if tethered with a rope".

नात्र कोऽपि आत्मीयः पुरुषकारः ।

nātra ko'pi ātmiyaḥ puruskarah

"There is no human-effort to earn *śaktipāta.* It is the independent will of Lord Siva to grant *śaktipāta* or divine grace to any one at any place and at any time.

(vi) Bādarāyana's viewpoint is the outcome of the various schools of thought of his day, as there existed *Aśmarthya, Auḍulomi, Kāśakṛtsna* and others who held different views previously. His is the accepted classic of the Vedanta system today. It was endorsed and explained by Gaudapāda and Śankarācārya through *Māṇḍūkya-kārikās* and *Prasthānatrayi* respectively. Vidyāranya held the same view in his *Pañcadaśī.*

Likewise, we find that the polytheistic faith with greater inclination towards Śaivism developed into Kashmir Śaivism or Trika philosophy with the advent of Vasugupta and Somānandanātha. This peculiar philosophy developed in Kashmir and includes almost all the previous thoughts. It was further adored by Kallata, Utpalacarya and later by Abhinavaguptapāda. *Śiva-Sutras, Śiva-dṛṣṭi, Spanda, Īśvarapratyabhijñāvimarśini* need special mention in this context. Besides this, Abhinavgupta's *Tantrāloka* and *Parātriṁśikā Vṛitti* form the encyclopaedia of Kashmir Śaivism.

To sum up, if we study both these philosophies with interest and zeal, we shall find that both lay stress on the practical aspect, which is realization of the Self. Both enable all to realize the teachings during one's own lifetime. Their individual developments lead to the common goal—realization of the Supreme Reality—where there is no experience of duality and hence no sorrow. It is the state of absolute bliss. It is the stateless state. The Vedas declare ;

एकं सत् विप्राः बहुधा वदन्ति ।

ekam sat viprāh bahudhā vadanti

"Truth is one but the wise give it in many ways".

Although Kashmir Śaivism can hardly be grasped until all the six systems of Indian philosophy are comprehended, yet no such system in India will be complete without this. Tantras, no doubt, suffered a great criticism from the western and eastern scholars for their esoteric or symbolic character. But it was left to Sir John Woodroffe (Arthur Avalon) who first defended the outraged Tantras. According to Mahadevan[15] 'the decent Indian mind that had developed a deep-rooted prejudice against the Tantras became awake to their excellence after the pioneering work of this great foreigner'. He made their meaning clear and thus helpful in understanding the culture of India. It is in continuance to this traditional literature that Kashmir Śaivism gives the most detailed analysis of the Ultimate Reality which Vedānta has already explained on the basis of Saṁkhya philosophy.

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ॐ तत्सत्

AUM TAT SAT

वन्दे चरणारविन्दम्

ADORATION TO THE LOTUS-FEFT OF NĀRĀYANA

ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम् ॥ 1 ॥

1. *Dhyeyam sadā paribhavaghnamabhiṣṭadoham*
Tirthāspadam Śivavirinñcinutam śaraṇyam,
Bhrtyārtiham praṇatapāla bhavābdhipotam,
Vande mahāpuruṣa te caraṇāravindam.

O Lord, the Highest Self[1] ! Thou vouchsafest Thy devotee who takes refuge in Thee. I prostrate at Thy Lotus-Feet, which are worthy of being meditated upon constantly ; which put an end to the worldly defeats occuring due to illusion and ignorance; which bestow fulfilment of all desires to devotees as spontaneously as milk from a cow; which have the glory of the places of sanctity; to which the tallest of gods—*Brahmā*, *Viṣnu* and *Maheśa*—offer obeisance; which remove (by mere touch of grace) pains and difficulties of devotees as

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1. उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः—Distinct is the Supreme *Puruṣa*, called the Highest Self. (*Bha. Gītā*, XV-17).

do masters of their servants, and, therefore, which are like a ship to ferry across the ocean of *samsāra*.

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मी
धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावत्
वन्दे महापुरुष ते चरणारविन्दम् ॥ 2 ॥

2. *Tyaktvā sudustyajasurepsitarājyalakṣmi*
Dharmiṣṭha āryavacasā yadagādaraṇyam,
Māyāmṛgam dayitayepsitamanvadhāvat
Vande mahāpuruṣa te caraṇārvindam.

O' the Highest Self[1] ! I worship Thy lotus feet, which wandered from forest to forest[2] after bidding adieu to the kingdom that no one desires to depart from and that is cherished even by the gods ; which, following the righteous path, ran after the Magic deer[3] (*Māyāmrga*) to fulfil the wish of your beloved spouse, Sitā.

श्रीमत्सरोरुहयवांकुशचक्रचाप
मत्स्याङ्कितं नवविलोहितपल्लवाभम् ।
लक्ष्म्यालयं परममङ्गलमात्मरूपं
वन्दे महापुरुष ते चरणारविन्दम् ॥ 3 ॥

3. *Śrimatsaroruhayavāṅkuśacakracāpam*
Matsyāṅkitam navavilohitapallavābham,
Lakṣmyālayam paramamaṅgalamātmarūpam
Vande mahāpuruṣa te caraṇāravindam.

O Supreme *Puruṣa*[4] ! I bow at Thy lotus-feet, which are bright with sparkling red colour (or radiant like fresh red

1. Lord Rāma, who demonstrated the bounds of morality.
2. *Vālmīkiya Rāmāyana. Ayodhyā Kāṇda*, cantos 19-40.
3. ibid, *Araṇya Kaṇda* cant. 43, Verses 22-24.
4. Lord *Nārāyana*, who incarnated as Lord Krishna for destroying the wicked and helping the righteous.

leaves) ; which bear the auspicious signs[1] of a lotus, a wheat plant, a hook (elephant's goad), a wheel (*cakra*), a bow and a fish ; which have their place in the heart-chamber of ***Lakṣmī*** ; which are propitious and, hence, the very self of the Goddess of Prosperity.

वृन्दावनान्तरमगादनु गोकुलानां
सञ्चार्य सर्वपशुभिः स्वविवृद्धकामी ।
सञ्चिन्तयदगगुरोर्मृगपक्षिणां यत्
वन्दे महापुरुष ते चरणारविन्दम् ॥ 4 ॥

4. *Vṛndāvanāntaramagādanu gokulānām*
Sañcārya sarvapaśubhiḥ svavīvṛddhakāmī,
Sañcintayadagagurormṛgapakṣiṇām yat
Vande mahāpuruṣa te caraṇāravindam.

O, the Highest self in the form of Lord *Kṛṣna* ! I take refuge under Thy lotus-feet which, displaying the extra-ordinary valour, followed the innocent people of Gokula to the interior of the Govardhana Hill[2] in ***Vṛndāvana*** and which held through (Thy small finger) the hill (for seven days) to provide protection to the animals and birds, (against the wrath of *Indra*).

यद्गोपिकाविरहजाग्नि परीतदेह–
स्तप्तस्तनेषु विजहुः परिरभ्य तापम् ।
रासे तदीयकुचकुंकुमपङ्कलिप्तं
वन्दे महापुरुष ते चरणारविन्दम् ॥ 5 ॥

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1. These auspicious signs were witnessed by the Gopis (milk-maids of Vṛndāvana) during the Great Play (*Rāsa Krīḍā*), on the feet of Krisṇa. (cf. ***Bhāgavata***, Bk. X, Part I, chap 30, verses 24, 25).
2. Reference to ***Bhāgavata*** Bk. X, Part I, Chap. 25, Verses 19-24. It should not be taken to refer to AJAGURU or *Aghāsura*-ibid Chap. 12, verses 30-33.

5. *Yadgopikāvirahajāgniparitadeha-*
Staptastaneṣu vijahuh parirabhya tāpam,
Rāse tadiyakucakuṅkumapaṅkaliptam
Vande mahāpuruṣa te caranāravindam.

O Great self (in Lord Kṛiṣṇa as Divine Dancer) ! I adore thy lotus feet, which, on touching of love-lorn *Gopīs* during your *Rāsa-Krīḍa*[1] (Divine Dance) relieved them from the pangs of love and which also got besmeared with the hue of '*kumkuma*' (sandal paste) from their breasts.

कालीयमस्तकविघट्टनदक्षमस्य
मोक्षेप्सुभिर्विरहदीनमुखाभिरारात् ।
तत्पत्निभिः स्तुतमशेषनिकामरूपं
वन्दे महापुरुष ते चरणारविन्दम् ॥ 6 ॥

6. *Kālīyamastaka vighaṭṭana dakṣamasya*
Mokṣepsubhir virahadīnamukhābhirārāt,
Tatpatnibhih stutamaśeṣa nikāmarūpam
Vande mahāpuruṣa te caranāravindam.

O Supreme *Puruṣa*, in the form of valiant Kṛṣṇa ! We offer obeisance to Thy lotus feet, which trampled on the furious hood of *Kālīyanāga*, the poisonous serpent-demon ; and to which the demon's mermaid wives offered hymns[2], requesting from far and near to free him and thus remove their distress of separation from their lord. Verily, the grace of Thy lotus feet is to be cherished.

ज्ञानालयं श्रुतिविमृग्यमनादिमर्च्यं
ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं
वन्दे महापुरुष ते चरणारविन्दम् ॥ 7 ॥

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1. For knowing the secret or esoteric meaning of the Divine Dance see *Bhāgavata* Bk. X, Part I, Chaps. 29-33.
2. स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम्—"The good are always kind to women-folk. Therefore, kindly restore to us our lord, dear to us as the very vital air." Refer.

7. *Jñanālayam śrutivimṛgyamanādimarcyam*
Brahmādibhirhṛdi vicintyamagādhabodhaih,
Samsārakūpapatitottaraṇāvalambam
Vande mahāpuruṣa te caraṇāravindam.

O Supreme Lord ! I adore Thy lotus feet (the first flux or abode of the Supreme knowledge of self), which are sought after through the knowledge of '*Śrutis*[1] ; which are beginningless, worthy of worship and meditated upon with deep concentration[2] by Brahmā etc., the tallest gods in their heart-cave[3], and which lift the worldly people from the deep well of ignorance.

येनाङ्कपालवपुषः स्तनपानबुद्ध-
स्त्वदर्घ्रिणाहृतमऽनो विपरीतचक्रम् ।
विध्वस्तभाण्डमपतद्भुवि गोपमूर्ते-
वंन्दे महापुरुष ते चरणारविन्दम् ॥ 8 ॥

8. *Yenāṅkapālavapuṣāh stanapānabudhe-*
stvadaṅgriṇāhṛtamano vipritacakram,
Vidhvastabhāṇḍamapatad-bhuvi gopamūrter-
Vande mahāpuruṣa te caraṇāraviṅdam.

Bhāgavat Bk. X, Part, I, Chap. 16, verses 33-53.

1. तं त्वौपनिषदं पुरुषं पृच्छामि--'I seek to know that *Upaniṣada Puruṣa*'.

Brahd. Upaniṣad III-9-26.

2. सत्यस्य सत्यम्—"who is experienced as origin of the truth of this manifestation."

ibid, *Śaṅkarabhāṣya.*

3. तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्टं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

"The intelligent give up happiness and sorrow by developing concentration of mind on the self and thereby meditate on the Eternal Being who is inscrutable, lodge inaccessibly, located in the cave of intellect and seated in the midst of misery."

Kathopaniṣad I-2-12.

O Lord Kṛṣṇa, possessor of immeasurable power in your very childhood ! on your first birthday, mother *Yaśodhā* had, according to custom, put you lying under the shade of the cart of *Nanda Bābā*, the leader of milkmen of Gokula, so that you learnt to change your sides. The cart was in the sun. The demon *Śakatāsura* took chance, by a previous curse, to sit invisibly in the cart with an aim to trample your baby-body. Knowing his intention through your omniscience, you rubbed your feet under the pretext of struggling desire to suck the breast of your mother. In Thy omnipotent nature, the kicks of Thy lotus feet turned the cart turtle. It crashed along with the utensils (milk-pots) contained therein. The invisible *Śakatāra*[1] was thus killed with the touch of Thy Divine Feet. He got release from the curse, as was promised to him by *Lomash Ṛsi*. To these lotus feet of yours I offer salutation with reverence and devotion.

फल-श्लोक

Consequential Verse

इत्यष्टकं पठति यः परमस्य पुंसो
नारायणस्य निरयार्णवतारणस्य ।
सर्वाप्तिमाशु हृदये कुरुते मनुष्यः
संप्राप्य देहविलयं लभते च मोक्षम् ॥ 9 ॥

9. *Ityaṣṭakam paṭhati yah paramasya puṁso*
Nārāyaṇasya nirayārnavatāraṇasya,
Sarvāptimāśu hṛdaye kurute manuṣyah
Samprāpya dehavilayam labhate ca mokṣam.

If one, desirous of liberation, recites with sincere devotion this eight-verse hymn to Lord *Nārāyaṇa*, one is

1. For detail refer to *Bhagavata* Bk. X, Part I, Chap. 7, verses 4-10.

endowed with the means of crossing this mundane ocean. The invisible individual soul, in this human frame, will experience and attain complete co-ordination with self in the interior of the cave of his intellect or the spiritual heart. He will enjoy (experience) the state of ***Jivanmukti*** and finally leave away even the trace of body-consciousness.

Salutations to *Nārāyana*.

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